

# New Sabbath Hymn

By MARY A. STILLMAN

THIS new hymn by Miss Mary A. Stillman has been published by the American Sabbath Tract Society, and is printed on good quality of magazine paper in a size suitable to paste into your hymn books. This hymn, "Sabbath Eve," or the companion hymn, "The Sabbath" by Miss Stillman, can be obtained ready for mounting in hymn books for 85 cents for the first hundred of each, and 15 cents for each additional hundred.

Mary Alice Stillman

## SABBATH EVE

James Stillman



Now our weekly toil is ended;  
Shades of evening drawing nigh,  
Falling like a benediction  
From the altar of the sky,  
Bring the Sabbath, blessed Sabbath,  
Precious gift from God on high.

Let us lay aside each burden,  
Put all thought of care away.  
We may claim a Father's blessing  
When His children meet to pray  
On the Sabbath, blessed Sabbath,  
Sacred and most holy day.

Father, grant us now Thy favor,  
Keep us safe throughout the night;  
May we feel Thy presence near us  
When we waken with the light,  
On the Sabbath, blessed Sabbath,  
Day most precious in Thy sight.

Address the

### American Sabbath Tract Society

Babcock Building

Plainfield, New Jersey

# The Sabbath Recorder

## MODERN CHRISTIANITY

Modern Christianity is rapidly recovering the social impulse of its earliest days. It is glowing once again with the old fire. The fatalist—whether he wear the garments of materialism or of predestination—does not count in the forward march of the Christian army today. The church is convinced that a Christianity which does not go about "doing good" is not the Christianity of Christ. A religion which ignores the healing of the body is not the religion of him who "took our infirmities, and bare our diseases." A religion which ignores child labor and child mortality is not the religion of him who took the child in his arms. A religion which has nothing to say about vice and crime in the modern city can not claim kinship with the power that speaks out in the great apostolic letters to Corinth and Rome and Ephesus. A faith that merely hopes the will of God will be done in heaven, as it is on earth, is not the faith of the Lord's Prayer.

—W. H. P. Faunce.

## —CONTENTS—

Editorial.—Conference Right Here.— "It Is More Blessed to Give."— "Prove Me Now Herewith."—The Poured Out Blessings.—Preparing to Welcome the Soldiers.—Trifling in War Time With a Deadly Foe.—But This Is Not the End.—Splendid Op- portunity for an Education.—En- couraging Things.—A Timely Book. —Debt Statement.....161-164	Workers' Exchange.....174-176
The "Nunnery" at Snow-Hill, Frank- lin County, Pa.....164	German Seventh Day Baptist General Conference ..... 176
Missions.—Mission Notes.—Lieu-oo, China.—Our Java Letter.—Semi- annual Financial Reports of Our Workers in China, at Shanghai and Lieu-oo .....167-171	Here a Little, There a Little..... 177
A Winter Ride..... 172	Young People's Work.—A Definite Purpose.—Little Things..... 178
Woman's Work.—Woman's Share (poe- try).—Remember the Missionaries.—	Salem College Notes..... 179
	Wanted—A Man (poetry)..... 181
	Children's Page.—Helping Uncle Sam (poetry).—"The White Queen of Okoyong"..... 182
	Conference Notes ..... 184
	One L. S. K. Approves and Helps.... 184
	Milton Church Year Book—Annual Reports ..... 185
	Our Weekly Sermon.—Sabbath and Sunday .....187-190
	Sabbath School Lesson for August 13, 1917..... 190
	Home News ..... 191

# ALFRED UNIVERSITY

Buildings and equipment, \$400,000.  
Endowments over \$400,000.  
Meets standardization requirements for College Graduate's Professional Certificate, transferable to other States.  
Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art.  
Freshman Classes, 1915, the largest ever enrolled.  
Fifteen New York State Scholarship students now in attendance.  
Expenses moderate.  
Fifty free scholarships for worthy applicants.  
Tuition free in Engineering, Agriculture, Home Economics, and Art courses.  
Catalogues and illustrated information sent on application.

**BOOTHE COLWELL DAVIS, President**  
ALFRED, N. Y.

# Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.  
Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.  
The Academy of Milton College is an excellent preparatory school for the College or for the University.  
The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.  
Classes in Elocution and Physical Culture for men and women.  
Club boarding, \$2.50 to \$3.00 per week; boarding in private families, \$4.50 to \$6.00 per week, including room rent and use of furniture.  
For further information address the

**Rev. W. C. Daland, D. D., President**  
Milton, Rock County, Wis.

# The Fouke School

**CLARK HULL SIEDHOFF, PRINCIPAL.**  
Other competent teachers will assist.  
Former excellent standard of work will be maintained.  
Address, for further information, Clark Hull Siedhoff, Fouke, Ark.

**THE SEVENTH DAY BAPTIST GENERAL CONFERENCE**  
Next session to be held at Plainfield, N. J., August 21-26, 1917.  
**President**—George B. Shaw, Ashaway, R. I.  
**Recording Secretary**—Rev. Earl P. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Rev. Henry N. Jordan, Milton Junction, Wis.  
**Treasurer**—Rev. William C. Whitford, Alfred, N. Y.  
**Executive Committee**—Rev. George B. Shaw, Chairman, Ashaway, R. I.; Rev. Earl P. Saunders, Rec. Sec., Alfred, N. Y.; Rev. Henry N. Jordan, Cor. Sec., Milton Junction, Wis.; Rev. A. J. C. Bond, Salem, W. Va. (for two years); Mr. M. Wardner Davis, Salem, W. Va. (for two years); Dr. Sands C. Maxson, Utica, N. Y. (for one year); Dr. George E. Croslev, Milton, Wis. (for one year); Rev. William L. Burdick, Alfred, N. Y. (for three years); Mr. Ira B. Crandall, Westerly, R. I. (for three years). Also ex-presidents and presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

# COME TO SALEM!

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly says to all young people who wish a thorough Christian college education, "Come!"  
**Salem's FACULTY** is composed of earnest, hard working, efficient teachers, who have gathered their learning and culture from the leading universities of the United States, among them being Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Milton.  
**Salem's COLLEGE** buildings are thoroughly modern in style and equipment—are up-to-date in every respect. Salem has thriving Young People's Christian Associations, Lyceums, Glee Clubs, a well stocked library, lecture and reading rooms. Expenses are moderate.  
**Salem OFFERS** three courses of study—College, Normal and Academic; besides well selected courses in Art, Music, Expression and Commercial work. The Normal Course is designed to meet our State Board requirements. Many of our graduates are considered among the most proficient in the teaching profession. Academic graduates have little difficulty in passing college entrance requirements anywhere.  
**Salem BELIEVES** in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built in 1915.  
We invite correspondence. Write today for details and catalogue:  
**PRESIDENT, CHARLES B. CLARK, M. A., Pd. D.,**  
Box "K," Salem, West Virginia.

# AMERICAN SABBATH TRACT SOCIETY

**EXECUTIVE BOARD**  
**President**—Corliss F. Randolph, Newark, N. J.  
**Recording Secretary**—A. L. Tittsworth, Plainfield, N. J.  
**Corresponding Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—F. J. Hubbard, Plainfield, N. J.  
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

**THE SABBATH VISITOR.**  
Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

**TERMS**  
Single copies, per year.....60 cents  
Ten or more copies, per year, at.....50 cents  
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

**HELPING HAND IN BIBLE SCHOOL WORK**  
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.  
Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

# A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.  
Price, 15 cents per year; 5 cents per quarter.  
Send subscriptions to *The American Sabbath Tract Society*, Plainfield, N. J.

# THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—H. M. Maxson, Plainfield, N. J.  
**Vice-President**—Wm. M. Stillman, Plainfield, N. J.  
**Secretary**—W. C. Hubbard, Plainfield, N. J.  
**Treasurer**—Joseph A. Hubbard, Plainfield, N. J.  
Gifts for all Denominational Interests solicited.  
Prompt payment of all obligations requested.

# THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Wm. L. Clarke, Ashaway, R. I.  
**Recording Secretary**—A. S. Babcock, Rockville, R. I.  
**Corresponding Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
**Treasurer**—S. H. Davis, Westerly, R. I.  
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 83, NO. 6

PLAINFIELD, N. J., AUGUST 6, 1917

WHOLE NO. 3,779

**Conference Right Here** When this RECORDER leaves the press, there will be but two weeks before the assembling of the General Conference in Plainfield, N. J.; and by the time it reaches its readers in some of their far-away homes of America, only one week will be left before this annual gathering. The year has passed so quickly we can hardly realize that another waymark in our denominational life is right at hand. It has been a strenuous year, in which we have been confronted with problems almost unthought of one year ago. In some respects this Conference will be a most important one, and if we ever needed a strong representation from our churches we need it this year. Our only fear is that too few delegates will be in attendance. The returns thus far are not very encouraging; but we hope that many who have not reported will yet decide to come, and help to make this Conference one of our very best.

**"It Is More Blessed To Give"** A man of sixty says he can not remember a time when it was not a pleasure to give to worthy people or benevolent causes. For years he has not stopped at a tenth, but has practiced giving as much for others as it has cost himself and family to live. This is generous, and there are but comparatively few who could give as much. He says: "It is a great comfort to see good works being accomplished, at least in part, by what God has helped me to give, or to see a man or woman of great usefulness in whose education and preparation for life's work it has been my privilege to share."

Surely this man is finding a most satisfactory reward here and now and is proving the truth of Christ's words, "It is more blessed to give than to receive."

**"Prove Me Now Herewith"** Some of the titheers are bearing interesting testimony as to the blessings that have come to them since they began to give a tenth to the Lord. They feel

that God's promise to pour out blessings to those who thus give has been abundantly fulfilled in their cases. One man felt that there was no getting away from God's "prove me now," and so began tithing from an impelling sense of duty. Many times he laid aside his Lord's money grudgingly, as he had many uses for funds, and finally came to feel that he was not required to give a tenth out of his small income; so he cut it down. After this he was not happy, for his conscience would not be quiet. At last, one day, he listened to his pastor preach on the subject of tithing; the sermon went home to him, and in humility he promised that henceforth his tenth should be given cheerfully and willingly. Then there came a great blessing into the heart of the giver. He no longer felt that in the matter of giving he was a disappointment to his Master. Temporal as well as spiritual blessings came and he realized as never before what it meant when Jehovah said, "Prove me now herewith."

**The Poured Out Blessings** Another man who proved the Lord with his giving had thought of the "poured out blessings" as material ones. Sometimes men make the mistake of expecting material prosperity as the main evidence of God's approval. This man found to his joy that blessings "poured out" upon him came in the form of a "deeper consciousness of God's presence and confidence and trust," which he had not believed possible, and which he "could not have enjoyed had he not rendered unto God that which belonged to him."

This made the material side seem secondary, and yet even in this he recognized that, as the months went by, God was blessing him in basket and in store. God is not slack concerning his promises.

**Preparing to Welcome The Soldiers** Great care is being taken by towns and churches near which the government is preparing cantonments for its armies, to give the soldiers a hearty

welcome and to secure the best possible environment for the boys. Our Battle Creek Church has an excellent opportunity to help any Seventh Day Baptist men who may be drafted to find friends and society and church privileges when they reach camp near by. The appeals in last RECORDER show that our friends there are awake and letting no opportunity to help pass by unimproved.

Another message has come to hand from old Petersburg, Va., showing that the entire city with the surrounding country is organized to extend genuine "Southern hospitality" to the soldiers soon to fill camp Robert E. Lee at that place. We give here a part of the words of welcome adopted and signed by city officials and ministers of that region:

"To the Men of the National Army who are to come to Petersburg:

"September first you will arrive in our city, to be our guests for an indefinite period. We shall make you welcome. Our best service shall be at your command. We purpose to co-operate with the federal, state and city officials, to make cantonment, city and environs healthful, and cleanly and desirable in so far as we can effect that result.

"We purpose to utilize every available device to offer you pleasant surroundings in your hours of leisure—when you will be free to come to the city for recreation and amusement.

"We invite you to accept these assurances of hospitality as heartily extended; as constituting our pleasure in greater measure than they constitute our duty.

"We invite you to a program of mutual responsibility equally incumbent on civilian and soldier. You are to uphold the National Colors alongside the Lilies of France. You are to vindicate democracy, to insure justice and honor as the working motto of government.

"Coming, as you do, wearing the United States uniform as a badge of personal honor, it is gratifying to us to know that you will with us enter joint guardianship of the traditions of chivalry, a chivalry that elects every man protector of womankind.

"Your ambition shall become our ambition—to make Camp Robert E. Lee the best in the United States, best in health, best in social pleasures, best as to military efficiency, best in all that will send you to the battle fields of Flanders fitted to reflect credit upon yourselves, your families, your State and your National Government."

**Trifling in War Time With a Deadly Foe** In Brooklyn the government discovered that two of its great

muniton and shipbuilding plants were being handicapped in their work by the men's heavy drinking in the saloons near by. The work was being demoralized, and the most

essential service to our nation in war time was so much impaired that Uncle Sam stepped right in and closed up, for the duration of the war, thirty-eight of the saloons of the district in which the plants are situated.

"A good move," do you say? Yes, but after all, it is only trifling with the most treasonable enemy within our borders for the government to close only thirty-eight saloons out of the many thousands in Brooklyn and New York still within easy reach of the workmen! The government has felt compelled to take drastic action against the liquor business in order to make it safe for soldiers in camps, even making it a penal offense to sell them liquor while in their uniforms; and now it finds its great munition and shipbuilding plants actually handicapped by the drink habit fostered by the very saloons it has licensed, until contractors are unable to deliver work for which the government is suffering.

Face to face with all this, Congress listens to the clamoring of a tremendous liquor lobby against prohibition as a war measure! In spots like Brooklyn, where the curse of rum actually thwarts the efforts of the Administration in its war plans, a little handful of saloons near by munition plants are closed, while many thousands of such menaces throughout the cities are left wide open and protected by license! For a 5-cent fare those very workmen can visit any saloon between the navy yard and the Bronx and get all the liquor they want. If all this is not trifling with a deadly foe in war time, what can it be?

**But This Is Not the End** It looks now as though the liquor people had fought a tremendous fight and gained the victory "in as vile a cause as man ever strove for." The beer-waste item was entirely sidetracked in the Senate bill for food conservation. All the excellent, well-put arguments in favor of sobriety, economy, good morals, and a safe land for soldiers and civilians alike, have been set at naught by at least eighty-one of the United States senators who listened to the clamorings of a corrupt liquor lobby.

The religious press of America is fully awake to the conditions, and many secular papers are outspoken in the opinion that the end is not yet. The people of this country are feeling keenly the indecency of asking

their children to go without bread and meat while waste of food is continued by the brewers, beer drinking is allowed to go unchecked, and distillers are permitted to grow rich at the people's expense. If this war is making nothing else it is certainly making prohibitionists that Congress will be compelled to heed in the near future.

**Splendid Opportunity For an Education** President Charles B. Clark of Salem College, Salem, W. Va.,

is anxious to secure some worthy young person who would be able to serve him as private secretary and at the same time take the normal course or the college course in the school. This is a splendid opportunity for some young man or woman to secure a good education with little expense. One should be able to take dictation and use the typewriter in order to fill this place. If he or she can do this and is at the same time anxious to secure a better education, here is an opening seldom found by any student who must pay his own way in school.

Really, there ought to be some one in a Seventh Day Baptist home ready to accept such a position. Excellent school, pleasant surroundings, good society, bright and helpful young people—all these await the one who is ready and able to fill this place. Write President Charles B. Clark, Salem, W. Va., and learn all about it.

**Encouraging Things** When Paul, a prisoner on his way to Rome, saw the loyal friends who had come to cheer him in his Master's work, he "thanked God and took courage." One might think he had very little to be thankful for with so many of his plans going wrong and with the work he loved being so effectually hindered. But when a man has faith in God and is willing to work in God's way in case his own way is hedged in, he will be able to see encouraging things where others would see none.

Moses, Joshua, and David needed the encouragement which faith alone could give, and when things were going wrong in Israel, time and again were they enabled to hear the voice of God saying, "Be of good courage; for the Lord thy God is with thee." But faith in Jehovah sometimes needs to be supplemented with encouragement and help from man, if the Master's work is to go forward. This was the case

with Moses in the wilderness when Jethro came and gave him most excellent counsel, and again when Hobab was besought to "be to us instead of eyes." So loyal and helpful were these friends that Moses received new incentives to successful endeavor. Then he, too, when he realized how much they had strengthened him, must have thanked God and taken courage.

Many a time in the history of our own people has the outlook seemed dark, and the work has dragged heavily, so that the tendency to discouragement has been great. But even when the days were darkest and interest seemed dying out, there have always been encouraging things to cheer the faithful workers. Loyal friends have been raised up to aid in the work. Sometimes our schools have been in deep distress, and those having them in charge have hardly known which way to look for help. But in every case sufficient aid has come to enable those seeking it to thank God and take courage. A few years ago Alfred was in deep distress with its burden of debts, but sufficient help came to save it, and there never was a time when that school was more prosperous than it is today.

This year our two colleges at Milton and Salem have been confronted with difficulties that it seemed almost impossible to overcome, especially at a time when every other interest we hold dear was suffering for funds. The most optimistic ones among us felt distressed and could hardly see the way out for these schools. We have watched with interest the heroic efforts of their representatives to raise the necessary funds for their relief, and now, as the reports begin to come in telling how people have rallied and in the spirit of loyal sacrifice responded to the calls until the end to be gained seems almost in sight, who can but thank God and take courage?

Again, after our long effort to pay off the debts of our two boards, during which many have felt that it could not be done this year, when we see how well the people have rallied toward the last, until the debt of one board is almost wiped out and that of the other is reduced much more than one half, we again thank God and take courage.

The outlook is so much better than it was that we believe everybody will be encouraged to help finish up the work before Conference closes.

**A Timely Book** In the year of 1917, when all eyes are looking toward the four hundredth anniversary of the birth of Martin Luther, a book covering the principal events that gave the life of the great reformer its historical setting, and tracing the beginnings of that reform movement which, slowly but surely creeping over Europe, finally swept him in as its great leader and director, is most timely.

Such a book will be found in "A History of the Reformation," by Elias B. Sanford, D. D., honorary secretary of the Federal Council, published by the S. S. Scranton Company, Hartford, Conn. Price \$1.25. This book contains 287 pages including a good index, and will furnish an excellent opportunity for those who desire a readable, brief history containing all the important facts of the Reformation.

Part I is given to "Forerunners of the Reformation," in which the reader finds the gist of earlier church history. The Waldenses, John Wiclif, John Huss and the Moravians, John Colet, Thomas More and Martin Luther were the principal actors in this first period. The interesting story of Luther's life, the Reformation in England, Scotland, Switzerland, France, and the Netherlands make up the main body of the book, and the story is told in a way suitable for the ordinary busy reader. The closing chapter deals with the historical relations of the Protestant churches of the United States to the Reformation. In this the author says: "Protestantism laid the foundations of the American Republic." In the Preface of the book we find: "Christian democracy stands for an open Bible; liberty of thought and conscience, and the separation of Church and State."

We have greatly enjoyed reading this book, and trust that many will find in it a help to a better understanding of what the Reformation meant for the Christian world.

#### DEBT STATEMENT

We hope to be able next week to say for the Missionary Board, *No debt.*

Tract Board's debt, balance due July 26 \$1,029 65  
Received since last report ..... 51 00

Still due August 2 ..... \$ 978 65

Our people can easily pay all before Conference. Will they do it? *Let us try.*

### THE "NUNNERY" AT SNOW-HILL, FRANKLIN COUNTY, PA.

JULIUS F. SACHSE, LITT. D.

[Among local historians and travelers, as well as students of the religious history of Pennsylvania, the rambling group of buildings on the South Mountain, in Franklin County, Pa., locally known as the "Nunnery," as well as the life of the inmates, has always been a more or less unsolved problem. About thirty years ago, the present writer obtained from old Brother Obed Snowberger, the last of the male celibates at "Schneeberg," considerable data, manuscripts, publications, and papers relating to the "Snow-hill Kloster," a branch of the Ephrata Community in Lancaster County, from which is compiled the following story of the Sabbatarian movement on the Antietam, as it was known in the Ephrata records.]

Nestling at the foot of the South Mountain just at the end of a little gap through which the narrow and rapid stream of the East Antietam rushes and takes its way across Mason and Dixon's line, and in a grove of stately ailanthus trees stands a picturesque group of buildings which a few days since were the scene of the annual meeting of the Snow-Hill Society of the Seventh Day Baptists and with which is connected the story of the founding, progress and decline of a peculiar religious society, which is certainly unique and interesting and perhaps without a parallel in our national history. The buildings are known as the "Nunnery" or as the neighboring Pennsylvania Dutch call them "Der Kloster," and possess a peculiar interest for the reason that as far as is known there is no other similar Protestant religious institution in the world.

To fully understand the history of this "Society of the Solitary", as it is rightly called, which has existed so long in this lonely mountain vale in southern Pennsylvania, it is necessary to go back to Germany to the early part of the 18th century at the time when the religious sect calling themselves the First Day Baptists or Dunkers, under the lash of persecution determined to emigrate to America. They arrived in this country about the year 1720 and settled mostly in Lancaster County, Pa. Soon dissensions arose among them as to which was to be the day for the observance of the Sabbath, and the first and seventh day adherents divided. The leader of the latter party was Conrad Beissel who had come from Europe with the first refugees and

who had originally been a Presbyterian. His followers were numerous and they soon spread over southern Pennsylvania and as far west as the Allegheny River. Beissel founded the "Society of the Solitary" at Ephrata, Lancaster County, Pa., which soon became the home of a powerful branch of this church.

Religious meetings by the Seventh Day Baptists were first held on the present site of the "Nunnery", in this county, in the year 1765, and regular meetings from the year 1775 on. At that time the site of the Nunnery was an ordinary farm, and the meetings were held in a log farmhouse. The region round about was almost a wilderness and thickly inhabited with Indians who, however, did not molest the devout and peaceful Germans. Peter Miller of the Ephrata Church was the minister in charge at the Nunnery in 1780, and at regular stated periods he would come from Ephrata to hold services, accompanied by some prominent members of the Ephrata Society, and by some of the Ephrata choir. Their mode of traveling was peculiar. The road was a mere mountain trail. Perhaps a dozen would start in the party, and they would use only six horses. Half of them would ride for four or five miles, then hitch their horses by the side of the trail and walk on an equal distance. The other half of the party would then come up, find the horses and then ride on an equal distance and dismount, leaving the animals as before for the other relay. Thus the party would ride half the distance and walk the other half, across the mountains to the Nunnery. They did not fear to let the horses remain hitched and unguarded along the side of the trail, for the strolling bands of Indians never molested them.

About the year 1800, Peter Lehman, a descendant of the Amish or Omish, of Somerset County, visited Ephrata and there acquired a knowledge of the Ephrata church music. He came on to the Antietam and became pastor of the Seventh Day Baptist church, in the southern portion of Franklin County, now known as the Nunnery. He at once introduced the church music here and began making arrangements to found a religious institution upon the monastical order. At first there were only four inmates, single men and women, who agreed to become members of the society, to work for their

board and clothing and to abide by the rules. The number rapidly increased, but at no time exceeded forty. The men tilled the large farm and operated a flouring mill. The women sowed flax, spun flax, and wove and made linen and woolen cloth. Implicit obedience was required to all the regulations both as to the religious services, and the secular duties of the institution. The observance of the Seventh Day began with services on Friday evening, and continued all of Saturday, but of course on the First Day, or Sunday, ordinary vocations were pursued.

The present Nunnery building is really a group of buildings erected at different periods. They are built of brick, low and rambling in appearance, with quaint dormer windows rising out of the roof, and surmounted by an ancient belfry.

The interior consists of a maze of rooms through which it is almost impossible for a stranger to find his way. The original Cloister was built in 1814, the Chapel in 1836, the Brother House in 1839, and the Sister House in 1843. There are thirty-three sleeping rooms, many of them of narrow and contracted quarters and nine sitting rooms. In the dining room and chapel the brothers and sisters sat at separate tables, and in different pews. At twenty minutes before five a. m. summer and winter the bell of the Cloister summoned all to their morning devotions in the Chapel. Interspersed with the secular duties at the Nunnery were classes in history, music and theology, to the study of which all applied themselves diligently, under the administration of Peter Lehman as prior, or father. The government at the Nunnery was patriarchal with no written rules or regulations. There were no vows of celibacy taken, yet any who married had to leave the Cloister, and the unwritten laws in such and kindred matters were as inviolable as those of any monastery of Europe.

The music at the Nunnery was the most peculiar and beautiful feature of the society. The branches here and at Ephrata had fully a thousand hymns, and a different tune to each hymn. It is generally supposed that one of the finest collections of manuscript music exists at the Nunnery. Some of the manuscripts are marvels of beauty and artistic penmanship, the result

of many years of toil by the inmates, both in this country and in Europe. The brilliantly illuminated manuscripts would be art treasures to the antiquarian could access be gained to them. The music as rendered by the trained choir after ten or fifteen years of daily study of the art, was a marvel of beauty and sweetness. It was sung mainly in five parts; viz., air, counter-tenor, treble, upper bass and lower bass. Some of the brothers and nuns were sufficiently skilled to sing the sixth part. The hymns were all written in the treble tone, or for the female voice. The evening service of song was held in the small low-roofed chapel, indented in the walls of which are copies, in ancient German text, of the Lord's Prayer and other inscriptions, now almost obliterated by the ravages of time.

Travelers often came from afar to hear the sweet tones of the music, and like as in the monasteries of the old country, wayfarers always found a refuge there.

Now all is changed. The marks of decay and ruin are everywhere apparent about the buildings. Of the Monastical Society only two aged members now remain. Obed Snowberger and Elizabeth Ritter, who have enjoyed long and peaceful possession of this religious home, are likely soon to be rudely dispossessed by the process of law. Of course the secular branch of the Snow-Hill Society was larger than the monastical, for very few were willing to undergo the lonely life of privation at the Nunnery, and the secular members soon spread over all the surrounding country and became prosperous farmers. They still cling rigidly to the observance of the Seventh Day, and pursue their ordinary vocations on Sunday. They built themselves a church on the Nunnery farm, and here their annual meetings are held. For many miles around they come in large numbers with their families to the annual reunions. The form of worship by the congregation partakes something of the nature of the services at the Nunnery proper, but is not so severe. Earlier, the men and women sat on opposite sides of the church, hymns were lined out, one prayer and one sermon succeeded another rapidly with only a single break, that at noontime. Then the hard benches which served as pews were removed and long tables set, upon which was spread a generous repast for the hundreds who had

gathered. The services were attended by old and young, and upon one of the benches could be seen four generations of a single family, all devoutly worshiping. The aged residents at the Nunnery did not join in these services.

As to the daily routine of these devout celibates on the Antietam, the following account—made for the present writer in the peculiar handwriting of the aged Brother Snowberger—gives us the only known insight into the life within the "Nunnery":

"In 1842, when I came to this place, the bell rang at twenty minutes before five in the morning; then we got up. At five, the small bell rung; then some eight or ten of us came into the dining room, and we sung out of the *Weyrauchshügel* fifteen or twenty minutes.

"At half past six breakfast was ready, commonly within five or ten minutes of the time. Then we sung two or three verses out of the *Psalterspiel*.

"At half past eleven, dinner was ready; and at half past five supper was ready.

"On Sunday, Monday, Tuesday, Wednesday, and Thursday evenings, the large bell was rung at eight o'clock. We sung out of the *Tauben Gesäng* of 1747, commonly on five parts. We sung about fifteen minutes; then there was reading out of the Ephrata books about fifteen minutes; then singing about fifteen minutes.

"On Friday evening, the bell rung at half past seven o'clock; then there was a small meeting with preaching. The meeting lasted about an hour. I think these meetings were attended by from eight to twelve Brethren, and twelve to fifteen Sisters, or more.

"On Sabbath morning, the bell rung at eight o'clock. The meeting was the same as on Friday evening. At two o'clock, there was choir singing on five parts. I once heard Elizabeth Snowberger sing the sixth part.

"I do not know when choir singing commenced or when it ceased. It may have ceased in about 1860. Singing at the table may have ceased about the same time. Note singing ceased in about 1883.

"There were numbers of note books brought up from Ephrata, and there were some twelve or fifteen made at Snow Hill, and perhaps more.

—OBED SNOWBERGER.

"Snow Hill, May 7th, 1890."

Several of these Snow-Hill note books are in the Ephrata collection of the present writer.

Tomorrow may  
Elude us. Death stands near.  
But of today  
He may not rob us. Only we  
May lose or use. Which shall it be?  
—Caroline Kellogg.

## MISSIONS

### MISSION NOTES

SECRETARY EDWIN SHAW

The following extracts from letters that have come to our evangelists who worked with the tent near Shepherdsville, Ky., are encouraging, and indicate that labor and prayers have not been spent in vain.

"How are you, and how are you getting along with your work? Oh, what a great work you have in your hands! You did a great work here, or at least I feel that you did. I hope some day you will come back and reap what you have sown."

"I think that God will surely see fit to have you all back here again. We loved Brother Burdick so much, and we thought a great deal of those two fine men (Hutchins and Van Horn) you had with you this last time. . . . He must come back again. He waited too long to tell us more about the Seventh Day. The last night you preached to us was far too short. Saw Mrs. Wise at the missionary meeting last week. She is so much to us in our work."

"Things are moving on very smoothly here now. People are asking about you almost every day. . . . So they came and asked Bettie to play (the organ) for them again. . . . Victory always does come on the side of truth. . . . Have you started your tent meeting yet? We would be glad to be in the meetings, but that is not possible just now."

W. D. Tickner, missionary pastor at Grand Marsh, Wis., writes: "I wish you could have been with us last Sabbath. It was the regular time for covenant meeting, and we did have a glorious time. I read a few verses from John 6, and talked a short time. Several earnest prayers followed, and then came the testimonies and singing. I could compare the company to nothing but 'live wires', each connected to a storage battery of infinite voltage and amperage. The sparks were so nearly continuous that it was practically a continuous stream. The 'glory of the Lord' seemed to hover over

us. Seldom has it been mine to experience such a refreshing at a public meeting. Faith, courage, growth, and carefulness, were among the topics. It was inspiring to listen to such expressions of trust in the Lord."

The Committee of Reference and Counsel of the Foreign Missions Conference of North America has issued the following message to mission boards, called the Challenge of the War to Foreign Missions:

"The church at home and abroad is confronted by a challenge and an opportunity never exceeded. Some are counseling hesitation and even the curtailment of effort and offerings, upon the plea that the state should now command all the resources of men and of money.

"Representing the mission organizations and forces of North America, the Committee of Reference and Counsel, through its officers, hereby appeals to the Christian missionary organizations and constituencies of America as well as to every individual disciple of Jesus Christ.

"We recognize that the spirit of patriotism, calling for supreme sacrifice in the interest of righteousness and of country, must not be discouraged and that the cry of distressed humanity can not be ignored. While some Missionary boards are not contemplating special and untried undertakings or planning the erection of buildings not immediately necessary, we can not escape from the conviction that this period of war, with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the church.

"We would call attention anew to the significant fact that the large missionary enterprises had their origin in times of the greatest national and international upheavals. The missionary societies of Great Britain were launched while Europe was rent asunder by the Napoleonic Wars and the first missionaries sent abroad from the United States began their work during the War of 1812. At the time of the American Civil War new foreign missionary organizations sprang into being and the old boards experienced signal expansion. In the history of the church, widespread disorder and physical suffering and need have incited to greater devotion and sacrifice.

"We are also face to face with the start-

ling fact that the work of more than 2,000 Teuton missionaries has become disrupted and is in danger of dissolution whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd. This throws an immediate and enormous responsibility upon the Christians of England and North America to conserve the devotion and sacrifice which German missionaries have given to building up Christian communities and institutions. England is heroically assuming a large share of the burden; we of America must not hold back.

"The Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the West, and in their religious conceptions. They have been fighting the white man's war shoulder to shoulder with Europeans and upon a plane of equality. Dependent peoples who are now sharing in this conflict, can not return to former positions of contented subjection.

"China and Japan have held the balance of power in Eastern Asia constituting a new and significant relation to the Western nations. Already the Far East is seething with a new national and international life for which she is seeking a substantial religious foundation.

"These conditions demand, while the situation is plastic, the concentration of the unifying forces of Christendom. Today the great majority of these people are more accessible, and even more eager for Christian instruction, than they have ever been before in all the history of modern missions. These conditions can not be expected indefinitely to continue.

"The foreign missionaries, with their prestige, their institutions already established, and with their message of comfort, hope and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. Thoughtful people have come to realize, what men eminent in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between East and West. It is clear

that foreign missionaries are true soldiers of the better order which is to bind the world together after the war. They are quite as important to America as her army or her navy. By serving the world most effectively they also greatly serve the state.

"We therefore call upon all who love their country, who long and pray for universal brotherhood and for an abiding peace among nations, who hope to see the principles taught by Jesus Christ become the principles underlying all human society and ruling the national life of the world, to regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies and for the completest possible mobilization of the forces of the Christian church for the redemption of the world.

"To this end we implore sincere prayer and united intercession coupled with unstinted sacrificial giving."

#### LIEU-OO, CHINA

DEAR RECORDER READERS:

It is just the end of the Sabbath and I think perhaps I better use this little quiet time in writing to you, as it has been so long since you have heard directly from Lieu-oo. I feel that I have not much to write, however, so it may be a short letter; perhaps it will be the more welcome on that account.

When last we wrote, it was mainly about the opening of the hospital. Our patients have been rather few so far. Just now we have four, and one of them is going home tomorrow. She is a little girl of about ten who has been with us a month, for serious eye trouble. Her eye is well enough now so that it is safe for her to go. We shall miss her. She had been quite brave about staying here without any of her people; but her father, who has business here, has come to see her nearly every day.

Some of our patients have been much benefited and ought to give us a good name. Others have been unfortunate in being too far gone to be benefited, and have gone home disappointed, one to die within a few days. As nothing was really promised for them in the beginning, however, they could not blame us.

Dr. Crandall left Lieu-oo nearly three weeks ago. As there was no sailing off on a boat but just the usual riding off on a

wheelbarrow, it was hard to realize she was setting out on anything but an ordinary Shanghai trip. It begins now to seem as if she had really gone, especially since we have already had a letter from her. We are praying daily that her ship may be kept in safety and that she may reach America with some of the malaria germs already blown out of her system!

When the time comes for Dr. Sinclair to be crossing the Atlantic, we shall be anxiously thinking of her and praying for her safety. How glad we will all be when this awful war shall cease! May it be soon indeed!

Poor China is again in a condition of political turmoil. What even the near outcome will be it is hard to guess. With that inhuman Tsang-shung (or Chang-shung, according to the choice of spelling) in Peking with his soldiers, the people up there must feel as if they were living on the edge of a volcano crater. Our Mrs. Chow is there sick in the hospital. I am sure she must be uneasy, and am troubled for her.

Our old Bible-woman, Lucy, who is 73 years old, is spending a month or so with us, and speaking to the women as they wait. We are so glad to have her, and wish it might be for longer. But she likes to be at home with her son and his family now, as both he and his wife have become Christians through her long continued faith and prayer for them. I wish we all had her zeal and spirit of love for Christ and his cause, with her consecration of herself and her means. Much of the growth of our church in Shanghai is due to her faithfulness. When I first came to Shanghai she was feeble and in poor health, but God has sustained her so that now she seems better than at that time even.

Just at present we are meeting with some rather discouraging things in our Lieu-oo Church; but that is often so, even at home, and I pray that the crisis will pass and that a brighter day will come. Today we used the Sabbath Rally Day program sent out by the Tract Society, adapted a little to suit the case, and I also told of the history of the early church leading up to the Reformation; of those who kept their religion pure and undefiled and kept the Sabbath; of the founding of our church in England three centuries ago and the early persecutions there, and of the growth in America. I

would like to be present at the celebration of the founding of our Mill Yard Church. I was present in spirit in Milton these past few days, but not enough so to hear what had been accomplished toward raising the endowment! I am continually thanking the Father for my improved health, and for many other things.

Your fellow-worker,

ROSA PALMBORG.

June 23, 1917.

#### OUR JAVA LETTER

MY DEAR FRIENDS:

It is time again to write my monthly letter. Last month was a very busy time, as the rice harvest came in, and the great difficulty was the continuing rain, although the rainy season ought to be over. We can not buy our rice dry, as the Javanese in this part of Java are very, very foolish. They always want their payment beforehand; so the crop is sold before it is ripe. I have to buy it even some years previously; for instance, I have now already paid for the rice I shall receive in 1920, and even for a part of the crop in 1921. If I do not do it that way, they will sell it all to Chinamen, and then I will have to pay the double price if I buy it from these; as the Chinese live only to make money, and take advantage of the stupidity of the Javanese. Now you can understand that I want a good deal of rice for so many months, as rice is our principal food. And oh, the rain did tease us! When all the rice had been carried out of the barn, to dry in the sun, then the rain came; and we all had to run, old ones and little ones, to get the rice in the barn again. And so it was day after day, till some of the rice got rotten. But in spite of all difficulties and ill luck, God has helped us wonderfully, and the rice is dry now. It was worse still at the second harvest (in October) last year. So much rice got spoiled, and I reckoned and reckoned, it would hardly be sufficient till next harvest. I had between 70 and 80 people then; i. e., those who had to be fed and clothed, besides the others who earn their own food; but these also come to buy rice from the colony, when the rice prices on the market are high. So I expected we should come short, and I should have to buy from the Chinese at very high prices. But wonderfully our heavenly Father has

helped us through. The number of the people who had to be provided with food all the time increased, till I had over a hundred, and I never had to buy any rice; and till the new harvest got quite dry, we were still eating of the old rice. Is not that wonderful? I want you all to praise with me our God of mercy, dear friends!

By selling rice at a reasonable price (5 cents a "kati," while the Chinese ask 7, 8, and sometimes as high as 10 cents a "kati"), I can get a little profit, which is used to buy more crops for the future; and by doing so the condition of the colony will be improved. Also I earn money by selling milk, but it can not be called "profit" yet, as it is hardly enough to pay all expenses. Still I expect to have more profit when the calves are grown up. I have been able to get a couple of fine young bullocks, so by and by we will have a better kind of cattle. We also plant kapok trees, which will make a good profit after about five years. If only I could get sufficient land, I could plant enough kapok trees to pay for all our expenses.

Now I have to write you some good news about two of the people here I have been praying for so very, very much. You will remember the boy I wrote you about last year, who stole my money order and tried to get money for it at the postoffice. Last Sabbath he stayed at the end of the morning service for the prayer meeting, and there he confessed his sins and prayed for the Lord's forgiveness. It is long I have been waiting for him to do so, but I would not persuade him for fear it would not be seriously meant; but now he has done it of himself. And the other man I have been praying for fervently is the one who deceived me so badly with the rice fields. After he got better from cholera, as I wrote to you in November last, he was as hard-hearted and stubborn as ever, and he would never attend the meetings. Now, a few days ago, he came late in the evening, and saw he felt like the prodigal son who had spent all his father's money. He could not bear it any longer, he said, to stay away from the Lord. He cried like a little child, and had to stop his prayer for sobbing. O my dear friends, will you continue to pray for us, that we shall get the victory over all the devil's powers?

I was very much touched by reading in the RECORDER that you were going to have a day of prayer for my work. Oh, thank you so much for your prayers. I am sure they will do a mighty work.

Also I must tell you, the money sent by Brother Hubbard has reached me at last. Once again I thank all the dear friends who have contributed to it. I hope I will be able to get some more land now to enlarge our colony. May our heavenly Father reward you all for your help and sympathy.

Yours to do His blessed will,  
M. JANSZ.

Pangoengsen, Tajoe p. o., Java,  
May 23, 1917.

**SEMI-ANNUAL FINANCIAL REPORTS OF OUR WORKERS IN CHINA, AT SHANGHAI AND LIEU-OO**

**Grace High School Account**  
November 30, 1916, to June 1, 1917

Dr.	
Balance December 1, 1916.....	\$ 749 47
Uniforms .....	67 00
Book money returned.....	68 25
Tuition, board and athletic fees	1,881 07
	<u>\$2,765 79</u>
Milton Junction Sabbath School	
Class, Gold \$4.00.....	7 32
Mr. and Mrs. Orsen E. Davis..	5 00
	<u>\$2,778 11</u>

Cr.	
Chinese teachers' salaries.....	\$ 520 00
Coolie wages .....	48 00
Board, six months.....	894 26
Supplies, books, maps, Bibles, hymn books .....	160 42
Hospital .....	12 30
Ts Dau, clothing, board, etc..	8 56
Christmas treat and prizes....	12 70
Advertising .....	15 00
Incidentals, mops, brooms, fuel for bath .....	9 30
Repair of water meter, injured by freezing .....	16 81
Athletic supplies, \$25 permanent equipment .....	38 70
Light .....	26 59
Water .....	10 43
Uniforms .....	37 00
Improvements, new bathroom with six tubs, rebuilt porch, with paint, tables in dining room rebuilt and painted, with another window in dining room, 24 stools.....	257 30
	<u>\$2,097 07</u>
Balance June 1, 1917.....	681 04
	<u>\$2,778 11</u>

H. EUGENE DAVIS.

**Seventh Day Baptist Mission Incidental Account**  
November 30, 1916, to May 31, 1917

Dr.	
Balance November 30, 1916.....	\$173 68
Rent on Crofoot house:	
December .....	\$ 58 96
January .....	59 86
February .....	59 54
March .....	59 80
One half April.....	29 62
	<u>267 78</u>

Treasurer Davis, U. S., Gold \$90.00:	
First quarter .....	\$141 43
Second quarter .....	144 79
	<u>286 22</u>
Medical account, per Dr. Palmborg:	
Premium on insurance policy, Lieu-oo house .....	15 47
Mrs. D. H. Davis:	
One half expense decorating church .....	\$ 36 17
Native Church:	
One half expense decorating church .....	36 00
	<u>72 17</u>
Native Church:	
Windows broken by hail, part payment	9 00
Girls' School Account, deficit.....	65 29
	<u>\$889 61</u>

N. B.—This leaves no balance in the Incidental Account, and the evangelist has had one month's salary not included in this report. There is an insurance premium due early in July, also another half year of French taxes due the first of July. There are bound to be some small bills also. We have not succeeded in renting the Crofoot house as yet.

Cr.	
Small repairs .....	\$ 58 15
Watchman (the renter paid one half because of thieves).....	15 20
New fence, Boys' School compound.....	14 96
Chinese taxes .....	1 50
Repairing hail-storm damage, new tiles 16,300, work 43 days.....	95 06
Glass in church, also because of hail....	15 91
Mr. Toong, evangelist, six months' salary	180 00
Advertising Crofoot house.....	5 00
Insurance, four policies (Dr. Palmborg paid one)	68 36
Decorating inside of church, material and work .....	72 17
French land tax, one half year, 1917....	57 22
Miss Burdick's and Miss West's residence:	
Plastering and material.....	\$ 28 50
Paint .....	100 64
Putting two coats gray coloring on house .....	50 00
Labor for painting.....	36 50
	<u>215 64</u>
Parsonage, interior finishing:	
Material .....	\$ 43 84
Labor .....	46 60
	<u>90 44</u>
	<u>\$889 61</u>

H. EUGENE DAVIS.

**Report of Medical Work at Lieu-oo**

November 30, 1916, to May 31, 1917

Dr.	
Balance November 30, 1916.....	\$ 509 23
Donations:	
Mrs. Wm. L. Chow.....	7 15
Shanghai Church, for equipment.....	9 31
Lieu-oo Church, paint for benches..	6 00
Shanghai S. S., at Christmas.....	7 93
Mr. Tsu, of Shanghai.....	4 00
Ng Zung-ling .....	2 00
Miss Su Vung-kyoen.....	10 00
Miss Su Sieu-kyoen.....	4 00
Pupil in Girls' School, Shanghai....	50
Patient .....	4 73
Miss Reta Crouch, \$35.00 Gold.....	57 45
Mrs. Nettie West, \$10.00 Gold.....	16 70
Orsen Davis, toward board of delegates to opening exercises of hospital .....	4 20
Collected by Mrs. S. E. R. Babcock, \$14.00 G. ....	22 12
Mr. and Mrs. Clarence Spicer, for bed, \$20.00 G. ....	31 60
Welton Ladies' Benevolent Society, \$25.00 G. ....	41 25
Milton Philathea Class, \$25.00 G.....	41 25
Milton Junction Ladies' Aid, \$40.00 G.	66 00
Mrs. Avernette Clarke, \$20.00 G.....	33 00

Mrs. J. H. Babcock's Class, Milton, \$3.00 G. ....	4 95
Woman's Board, \$24.00 G.....	39 60
Salem Women's S. S. Class, \$10.00 G.	17 00
Mr. and Mrs. P. L. Clarke, \$2.00 G....	3 40
Rent on land.....	6 54
Fees of English pupils.....	34 50
Medical receipts .....	509 89
Board of different ones.....	72 09
Sale of muslin and other small things..	5 45
Gain in exchange.....	40
	<u>\$1,572 24</u>

Cr.	
Cotton and yarn for mattresses.....	\$ 49 12
Wages of men, beating up cotton.....	17 22
Two chests of drawers.....	15 50
Mosquito netting, 30 bolts.....	39 00
Fourteen chairs .....	18 60
Two beds .....	7 70
Last payment on twenty bed-tables...	30 00
Obstetrical tables .....	6 00
Cloth for pillow and mattress covers..	2 90
Alcohol stove .....	1 00
Two toilet sets (including pails).....	10 70
Three tables .....	7 00
Four handles for table drawers.....	40
Four bolts of thin muslin for quilt and mattress bags .....	19 30
Thread .....	1 45
White enamel for painting.....	61
Freight and carriage of furniture, etc.	14 31
Small lamps .....	75
Stones, bricks, and tile.....	5 76
Mason and carpenter work.....	11 22
Provisions .....	151 76
Medicines .....	92 64
Insurance on two older houses.....	15 47
Payments on debt.....	74 70
Rent of evangelist.....	18 00
Wages .....	104 86
Bottles, ointment cups, and other supplies .....	60 55
3,000 calendars .....	13 00
Postage on above.....	35
300 invitations to opening of hospital..	3 00
Refreshments for opening of hospital..	6 00
Board of delegates to opening of hospital .....	4 20
Balance May 31, 1917.....	780 17
	<u>\$1,572 24</u>

ROSA W. PALMBORG,  
GRACE I. CRANDALL.

**Account with Girls' School**

Dr.	
Balance December 1, 1916.....	\$2,586 11
Board and tuition.....	981 50
Tuition, Day Schools.....	149 10
Remittance, Missionary Board.....	141 09
Sale of work and materials.....	13 30
Gifts .....	12 65
Bank interest .....	27 48
	<u>\$3,911 23</u>
Cr.	
Rice and provisions.....	\$ 442 32
Fuel and electricity.....	119 97
Rent .....	36 00
Books, clothing and supplies.....	50 56
Furnishings and repairs.....	109 23
Medicines .....	4 38
Wages .....	754 50
Incidentals .....	17 00
Paid to the Incidental Fund.....	65 27
Balance on hand June 1, 1917.....	2,312 00
	<u>\$3,911 23</u>

ANNA M. WEST.

Who goeth a borrowing  
Goeth a-sorrowing  
—Thomas Tusser.

## A WINTER RIDE

HENRY M. MAXSON

Superintendent Public Schools, Plainfield, N. J.

When my friend suggested a ride out to Hamus Hot Springs, I accepted with joy and alacrity. In the last week in December, the words "hot springs" have a very attractive sound. I did not know where Hamus is, and as I always like to know where I am going, I proceeded to look it up on the map. At first I could not find it, but then it came to me that in New Mexico words do not look as they sound, and I finally located it as Jemez.

Our way led us at first over the flats that lie along the Rio Grande, through one Indian village after another, with their odd, one-story adobe buildings that give you the impression of being in a foreign land. The plain is well watered in summer by irrigating ditches that zigzag across the fields in every direction. As they are oftentimes on the top of dikes four or five feet above the level of the land, they make big humps where they cross the road, so that if the automobile is going at a good pace, you frequently find yourself sitting on air instead of on the seat cushions. For many miles above Albuquerque the Rio Grande runs in a broad valley miles wide, hemmed in by precipitous bluffs. As I have ridden down the valley on the train, I have often wondered what lay behind those high bluffs. I now found out, for after passing through the last Indian village, the road turned toward the bluffs and by zigzagging and climbing through canyons we at last came out on the top, and I saw stretching before me a broad plain running as far as the eye could reach. This they call the mesa (table-land). It is fairly level, except here and there where the descending rains of thousands of summers have carved out board depressions through which, during the summer rains, now and then, a lively brook runs for a few hours.

In the summer the plain is sparsely covered with grass that affords pasturage for many cattle, but in the winter it is swept by howling blasts, and as there is hardly a tree or bush for shelter, the cattle have a hard time of it unless they can find some place where a brook has cut a deep course in which they can get down behind the bank and be sheltered from the piercing wind.

Over this plain we rode for thirty or forty

miles without seeing a house until we came to the foothills of a new range of mountains. When we descended into the depressions, we encountered sand which often made it necessary for us to get out and push the car to get it over. When we reached the foothills we descended into the bed of Salt River. Like most rivers out here, it is a river of sand instead of water, and our pushing stunt was quit protracted before we got the car out onto the farther bank. Then we came to a Mexican village, where the houses were dropped down helter-skelter here and there, and the car had to zigzag back and forth to get through it.

At Jemez River, we found a bridge 100 feet long, which indicated that at times there was real water in the river, although none was now visible. This is a good example of what is very common in the rivers in the mountainous region of New Mexico. In the East, we always think of a river rising small at its source and growing larger and larger until it flows into some other river or reaches the sea. Not so in New Mexico, where the rivers rise in the mountain canyons, become of quite respectable size and do great work in irrigating, then dwindle away and utterly disappear when they reach the dry sands of the plains.

At Jemez Indian Pueblo, we went into the village store to dispel some of the deep chill which we had accumulated on the plains. This is a very interesting Indian pueblo with much history behind it. When Coronado came through this region, he found a populous Indian village on this same site. The priests which he left behind Christianized the natives after a fashion, and with the labor of the women and children built a great adobe church, the ruins of which still remain. They are the same tribe of Indians as those whose villages we saw along the Rio Grande many miles away, but while those along the river built individual houses, these Indians for some reason have built their houses on top of each other, forming a long community building several stories high, the front of each story a little back of the one below, like a giant pair of stairs. There are two of the buildings facing each other across a street seventy or eighty feet wide. This street forms the amphitheatre in which they hold their celebrations. One was going on when we passed the village. The men were mounted

on horses riding back and forth racing and playing their cruel game of chicken pulling, while the inhabitants stood in lines on the housetops all dressed with their bright colored blankets, making a most picturesque scene as they showed up against the sky line.

As I sat in the store, I watched with great interest the customers as they came in, all of them Indians. One woman walked in with a big bag of something beautifully balanced on top of her head. Watching her movements, I saw, when the storekeeper dumped it into a box, that it was meal which she had ground from the corn in her rude stone mill and had brought to the store to exchange for bright colored calico. I found them dressed more picturesquely than those in close touch with civilization along the railroad. The women all had on moccasins with wide buckskin strips attached which they wound around and around their legs until they looked like sections of asbestos covered steam pipe. Many of the little girls that ran about the street had baby brothers or sisters tied on their backs, but neither baby nor girl seemed to mind the situation, both looked happy and good-natured, perfectly contented with their lot.

As we went out of the village, we passed the ruins of the old Mission church built 300 years ago, the adobe walls still standing. Those old Spaniards did build well. As I looked at it, I called to mind that time in 1680 when the Indians rose against the Spaniards and tried to throw off their burdensome control, and these mild looking Indians in Jemez pueblo went to the priest's house in the night and drew him out and rode him around the town on the back of a pig and otherwise tortured him until he was dead. It is hard to believe it as you look at the mild, pleasant faces of the present-day Indians.

Now we entered the broad canyon, the walls of which were colored with brilliant shades of red much like the Grand Canyon of Colorado. The Jemez River begins to show indications of being a real river, and I am ready to believe that it is true that this is a fine trout stream higher up. The level places on the floor of the valley are irrigated by water drawn from the river, and there are broad fields of alfalfa and fine looking orchards. As we go on, the valley walls

draw in nearer and nearer, and rise higher and higher, until their tops are 2,000 feet above the valley. They tell me that beyond them there are still other mesas covered with great forests.

Jemez Hot Springs proved to be a cluster of a dozen small houses on the edge of a little valley in the floor of which springs bubble up all over, the water of which has a temperature of 165 degrees summer and winter. The springs are impregnated with soda and sulphur, and in some cases have built up cones of limestone four or five feet high. Where the springs are more numerous, they have built a dam right across the creek, 30 feet high and 200 or 300 feet long, a most interesting formation.

When we came out of the house, the next morning, we found the thermometer standing at 10 degrees above, and the steam rising from the springs in the clear frosty air gave a weird aspect to the landscape, but in spite of the cold, I heard the robins singing in the apple orchard and saw the bluebirds flitting from post to post and found it hard to believe that it was still several months before I should see them in their glory in New Jersey.

On our return ride we took a new route which brought us through depressions in the plain that were filled with scattered trees of pine and balsam and cedar, where we scared up many flocks of quail, and our last stop as we left the mesa was to pull grass and cut sagebrush and pack under the wheels of the stalled car to get it over the last remaining sand bank, as we dropped down from the high mesa to the hard roads through the Indian village.

Those men started below normal. Each ended supreme in his field. It was keeping at it that did the thing. Almost any one of us can do nearly anything he wants to do—if he wants hard enough and keeps on wanting hard enough.

If a person wants anything so much that he never stops striving for it, he will usually gain his desire. You can apply the rule to goodness, or learning, or business success, or anything else. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one . . . that seeketh findeth; and to him that knocketh it shall be opened."—*World's Chronicler*.



## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.  
Contributing Editor

### WOMAN'S SHARE.

What we're needin', what we're needin',  
Is the sewin' an' the seedin',  
Is the knittin' and the weedin',  
Is the clothin' and the feedin',  
Of the nations that are bleedin',  
Is the woman's share in war.

Woman has been weepin', readin',  
Of the strugglin' an' the bleedin',  
Of the awful strife an' bleedin',  
In this hate-engendered war.

Woman must be also heedin'  
That our great-heart western Eden  
Only can be kept an Eden  
While the world is all at war  
By all women, helpin', heedin',  
Savin', knittin', prayin', pleadin',  
To the God of Nations pleadin'  
That the right may win the war,  
To the God of Battles pleadin'  
That we do our share in war.

God of Nations, hear our pleadin',  
Make us fit for intercedin',  
Make all women fit for leadin',  
In this "World for Freedom" war!

—M. Elizabeth Farson.

### REMEMBER THE MISSIONARIES

One thing we need to remember just now is that (to use Carey's simile) the missionaries are down in the dark mines of heathenism digging out souls while we at home are holding the ropes. We have pledged them our support and these pledges must be kept at all hazards. Whatever else we undertake we must be true to the men and women at the front—our substitutes in the outposts of the Lord's army.

The position of the missionaries throughout the war has been a trying one. None of them, so far as we know, has met a tragic end while at the post or duty. But a number have suffered death from overstrain, especially in Persia and Turkey, where conditions have been so terrible and relief work so heavy.

In other lands, too, their lot has been far from enviable. Many have seen their work suffer, and far away from home and loved ones, the uncertainty of the future, which hangs like a pall over the whole world, is

doubly hard to bear. One has but to read the chapter, "When the Great War Came," in Mary Slessor's biography, to get a glimpse of what the war has meant to those on the field. To Mary Slessor herself, ill and over-worked, it proved a death blow. Though she went on bravely with the routine duties of the station she did not rally long after the news came of the invasion of Belgium and the reverses of the Allies. The hardest thing to bear, in her far away African home, was the lack of news from the front. "Oh, for a telegram," she would cry, "or even a boy bawling in the street!"

For the sake of the missionaries we must guard our treasuries well. In these days of many appeals there will be danger of funds given for their support being diverted to other more popular channels.

And we must redouble our prayers and seek to enlist the sympathies of the indifferent. Perhaps this may not be so hard as we think. We have been much touched to learn that an elder in a Presbyterian church who has never believed in missions (think of it!) recently stood up in Wednesday evening meeting and offered a fervent prayer for "the missionaries who must be so lonely at this time."

#### WHERE SUFFERING IS CHRONIC

We do not minimize the suffering caused by the Great War and feel that it would be impossible to do too much in the way of Red Cross and other relief work. Nevertheless we believe that such facts as the following, presented in the right way, would not only help to keep us loyal to our missionary obligations, but awaken a sympathetic interest in the work on the part of those who are now indifferent to it.

1. We are appalled at the awful suffering and loss of life in Europe, yet it is a mere drop in the bucket compared with the sacrifice of life and the endless agony endured year after year as a *normal condition* in many parts of the mission field. Last year 2,000,000 died on the battlefield; during the same period 33,000,000 died without Christ on the mission field. We are rightly concerned over the two million; what about the thirty-three?

2. We can not bear the thought of little children starving in Europe and send shiploads of provisions to relieve their distress. Yet, according to Robert E. Speer, 30,000,

000 half-fed Chinese children cry themselves to sleep every night and this condition has been going on for ages. But only a few seem to care.

3. We feel the keenest sympathy for the war-sufferers of Europe who are homeless and lack sufficient food. Yet, according to Bishop Thoburn, more than 100,000,000 people in India, China and Africa (more than the population of the United States) sleep without shelter every night and more than 200,000,000 lie down to rest with hunger unsatisfied. How little we care about this!

4. Our indignation is intense at the treatment women have received during the war at the hands of their captors. Yet it is more than matched by what has gone on unchecked for centuries in many mission lands. Let W. P. Livingstone in "Mary Slessor of Calabar," Dan Crawford in "Thinking Black," or Donald Fraser in "Winning a Primitive People," tell you something of the indignities women have endured for ages in Africa with scant sympathy or help from their white brothers and sisters.

#### FORMER WARS AND FOREIGN MISSIONS

One way of keeping up interest in missions in war time is by means of timely papers and addresses. We believe the topic, "Our Former Wars and Foreign Missions" would prove of interest just now and suggest the following outline for its development.

1. The War of 1812 (1812-14): This war apparently had no effect on missions. Though attacks upon American shipping were of frequent occurrence the war seemed inevitable, the infant American Board sent forth its first missionaries in February, 1812, and what proved to be the last vessels that sailed for Asia before the break came. They reached their destination in safety and the board was able to finance the projects. (See "The Story of the American Board," by Strong.)

In 1813, notwithstanding the war, great interest was aroused in missions among the Baptists, owing to the Judsons' change in faith. In May, 1814, while the war was still in progress, the American Baptist Foreign Missionary Society was organized, the Judsons were adopted as its missionaries and funds were quickly raised for their support.

(See "Life of Adoniram Judson," by Edward Judson.)

2. The Mexican War (1846-7): The war with Mexico, a land tight closed to the gospel, proved an advantage to missions along two lines: (1) The large number of Bibles carried into the country in the knapsacks of the soldiers and the work of an agent of the American Bible Society who traveled with the army much of the time, paved the way for Protestant missions later on. (2) At the close of the war all the territory now occupied by the states of California, Nevada, New Mexico, Arizona and Utah passed into the hands of the United States, and became accessible to gospel effort. (See "The Centennial History of the American Bible Society," by Henry Otis Dwight.)

3. The Civil War (1861-5): This war threatened disaster to missions. But there was no cessation of effort, though great progress was hardly possible. Sorely as both North and South needed men and money, new missionaries were sent out by both sides and there was money enough for the work. The records of the Northern Presbyterian Church show that 58 new men and women were sent out during the years 1861-5, and we understand that the contributions increased during the period. (See "The War and the Missionary Call," pp. 409-411 in the June, 1917, issue of the *Review*.)

4. The Spanish-American War (1898): This event proved a great thing for missions. Undertaken to assist a single island in the Atlantic in its struggle for freedom, in the providence of God it opened a whole archipelago in the Pacific to the gospel of the Lord Jesus Christ. The Philippines had been rigidly closed to Protestant effort and in Cuba and Porto Rico the work had met with bitter opposition. When the United States took possession of these islands the mission boards at once entered in, and the gains have been rapid. In 1900, there were no Protestant Christians in the Philippines; by 1910 there were 76,000. (See "The Centennial History of the American Bible Society" and the following article in the *Missionary Review of the World*: "The Friars in the Philippines," July, 1898; and "Expelled From the Philippines," December, 1898, both by F. DeP. Castells.—*Missionary Review of the World*.)

**WORKERS' EXCHANGE**

Milton Junction, Wis.

The Ladies' Aid Society of Milton Junction has met in regular session twice a month so far this year. The first meeting in July was the time for election of new committees. The ones for the first half of the year had done so well they were re-elected.

The Entertainment Committee had charge of a public supper in February. In April they organized a "kitchen band" of 30 members, whose instruments were curiously and wonderfully made. They gave their first concert May third. On June fourth the band went by auto to Lima, a small village about eight miles east of this place, and gave their second concert. The two concerts and supper helped to swell our treasury quite a bit.

The Work Committee, believing that the first of the year is none too soon to begin to sew for the Christmas harvest, has kept us supplied with work.

The Program Committee had charge of the Sabbath Rally program as given in the RECORDER. This was a most interesting and profitable meeting.

We joined with the other ladies' societies of the village in having an afternoon and evening lecture by Dr. Mendenhall, of Madison, Tuesday of Baby Week.

One of our members was very ill in February and the society provided a trained nurse for one week and food for the family for two weeks.

Our president and two other members moved away this Spring, but what is our loss is some other society's gain.

PRESS CORRESPONDENT.

July 25, 1917.

**GERMAN SEVENTH DAY BAPTIST  
GENERAL CONFERENCE**

CORLISS F. RANDOLPH, LL. D.

The *Church News*, published at Salemville, Pa., by F. R. King, under date of July 1, 1917, contains the minutes of the General Conference of the German Seventh Day Baptists, which met at Snow Hill, Franklin County, Pa., June 10, 1917.

The General Conference had for its president, F. R. King, of Salemville; Miss Emma C. Monn, of Snow Hill, was the recording secretary; and H. W. Fetter, treasurer, all

of whom were re-elected for the ensuing year.

The statistical reports show the following: 3 churches (Ephrata, Snow Hill, and Salemville), with an aggregate membership of 159, including three members of the defunct church in Somerset County, Pa.; 5 ministers (the Reverend Messrs. John A. Pentz and William A. Resser, of Snow Hill; Samuel G. Zerfass, of Ephrata; and Jeremiah Fyock and William K. Bechtel, of Salemville), all of whom were present; 3 Sabbath schools (1 each at Ephrata, Snow Hill, and Salemville), with 16 officers and 15 teachers, and a total enrolment of 143.

The following accredited lay delegates were present: *Salemville*, D. C. Detwiler, F. R. King, C. L. King, H. W. Fetter, and Henry Fyock; *Snow Hill*, J. D. Monn, U. A. Pentz, Emma C. Monn, and Daniel Moats; *Ephrata*, Mrs. Katie Waid. There was no representation from Somerset County.

Reports were presented by the following committees: Committee on Order of Business, Committee on Literature, Committee on Constitution, and the Committee on Charter, all of whom reported in routine. The Missionary Board reported receipts of \$98.75; among its expenditures are two items for the relief of war sufferers; it also reported correspondence looking toward active church work in Somerset County.

The recording secretary reported that the General Conference would be represented in the forthcoming *Year Book* of the Federal Council of the Church of Christ in America, and that she had furnished statistics and other information for that purpose.

Much attention was directed to revision of the constitution and by-laws and other matters necessary by way of preparation for the incorporation of the General Conference.

Action reciting the history of the German Seventh Day Baptists in the Revolutionary War, and defining their attitude toward the present war has already been reported in the SABBATH RECORDER, as was action concerning recent efforts to seize the Cloister property at Ephrata for the use of the State of Pennsylvania.

All the ministers of the denomination were constituted an ecclesiastical Board "to render decisions on doctrinal faith and practice".

The following is an excerpt from the minutes of the afternoon session:

"A visiting Seventh Day Baptist, Corliss F. Randolph, brought greetings from the Tract Society Board of the Seventh Day Baptist denomination, and also gave an invitation to attend their General Conference at Plainfield, N. J., August, 1917. He gave a short outline of the general work of their Conference, and urged a large delegation to attend.

"The President called upon Rev. J. A. Pentz for a response, in which remarks of appreciation were made.

"Rev. W. A. Resser was also called upon by the Chair. Rev. Resser moved that we return to the Tract Society Board greetings with love and appreciation."

The following standing committees were appointed: *On Order of Business*, Rev. S. G. Zerfass, Henry Fyock, Rev. W. A. Resser; *On Literature*, Rev. W. A. Resser, Rev. S. G. Zerfass, Rev. Jeremiah Fyock; *On Application for Charter*, C. L. King, Emma C. Monn.

A committee to rewrite or rearrange the constitution was appointed, consisting of Rev. J. A. Pentz, Rev. W. K. Bechtel, and Rev. S. G. Zerfass.

The *Church News* contains an editorial advocating the abolition of the time-honored salutation, on sanitary grounds; and another, which, indirectly, at least, takes a strong stand in favor of salaried pastors. It says, "If a minister is compelled to work hard and have his mind burdened with the cares of a livelihood for six consecutive days, certainly he will appear in the pulpit on Sabbath Day without being prepared to feed his flock with the richness of the Word. At best, the minister's life is one of service, and the lay member should do all in his power to assist."

We also note a strong appeal from the president of the General Conference for an earnest, prayerful consideration of the present state of the churches comprised by the Conference, and for their members to "come with willing hands and open hearts to relieve the distress of her decadent condition. The church of the future will depend upon the work today."

We commend highly the enterprise and zeal of the president of their General Conference in so promptly placing in the hands of his people the printed minutes of their annual meeting, and in no less a degree do we commend the spirit of devotion and consecration he brings to the altar of his sacri-

fice. May he be spared for many years to come to continue his good work, and may his seed sowing be blessed with the richest of harvests.

**HERE A LITTLE, THERE A LITTLE**

LOIS R. FAY

The Federal Council of Churches of Christ in America has recently helped to defeat an attempt of the International Paper Company of New York State to obtain an exemption of the law which grants workmen in that State one day of rest in seven.

In reporting its doings in this case, the Council refers to Sunday as a holiday, not as the Sabbath. This is a step in the right direction and one of the littles that help to build the perpetuity of God's Sabbath. Sabbath-keepers have proclaimed the fact that Sunday is not the Sabbath and has no divine word to support it. The Federal Council is passing on the influence which Sabbath-keepers started. Though some still cling to the misapplication of the name Sabbath to the first day of the week, the influence of the Council is going forth on the side of truth in calling Sunday a holiday, for a holiday man has made and is making it, and a holiday it should be called as long as so observed by the people.

"The seventh day is the sabbath of the Lord thy God," says the commandment; the seventh day is the only day that can truthfully be called the Sabbath. Sabbath-keepers should feel encouraged to continue proclaiming Sabbath truth in all its phases. It is by "precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little," that God's work is done and his benefits dispersed among all mankind. It is by "here a little, there a little" that the erring are influenced toward truth and righteousness.

Heart-keeping is much like housekeeping. There must be continual sweeping out of dirt and clearing out of rubbish, a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it.—*Theodore L. Cuyler*.

## YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.  
Contributing Editor

### A DEFINITE PURPOSE

GELSEMINA M. BROWN

Christian Endeavor Topic for August 18, 1917

#### DAILY READINGS

Sunday—God's purpose with man (Eph. 2: 10)  
Monday—Purpose to cleave (Acts 11: 22-26)  
Tuesday—A man's task (Tit. 1: 1-10)  
Wednesday—A woman's purpose (Ruth 1: 8-18)  
Thursday—The highest purpose (Heb. 12: 1-8)  
Friday—A royal purpose (2 Sam. 7: 1-10)  
Sabbath Day—Topic, A definite purpose and the success it wins (1 Kings 9: 1-9)

A year ago a crowd of "boosters" went from Riverside County to a Christian Endeavor convention. They went with a definite purpose. That purpose was to get the 1917 Christian Endeavor State Convention to come to Riverside. Did they win? Of course they did!

Then what? Plans were made to entertain four thousand delegates! We have no auditorium large enough, so an orange packing house was used. The "1917 Committee" worked early and late for a year. Prayer, much prayer, together with that definite purpose, won out.

It was advertised, boosted, talked. Then came the war and some thought to cancel it. More prayer. They finally decided to go on and the result was that the total registration was three thousand four hundred and N. O. Moore! Yes, Olney *purposely* waited until the last to register. It was called a "Victory Convention." Could you have seen the hearty response manifested by the hundreds in the "Convention Auditorium" and could have looked into those faces you would have been convinced it was a "Victory Convention." The slogan was First Corinthians 15: 57. Oh, yes, do go and get your Bible if you don't recall it. What is this all about? A definite purpose and God's help. Do you ever suspect that great things "happen"? Watch one of the wonderful campaigns carried on by Billy Sunday. His "forerunners" are already busy in Los Angeles, the chorus is forming, prayer circles are being organized. Now,

when souls are led to Jesus Christ, will you think it "happened"?

Do you think God can not use your business abilities, your judgment, your foresight? What makes you think so? He wants your very best and he wants also a purpose to dominate your life.

Mr. Long, a lyceum lecturer, once told a story in which he compared grasshoppers with men. He said that a grasshopper has no purpose, no plan. He jumps, then looks about to see where he has arrived; jumps again, looks about, etc. Need I conclude the comparison?

Think over your friends and compare those who live lives that count with those who have drifted to their present status. Any difference between them? What is it and why is it?

Did the war happen? You see a definite purpose can either make or mar. Humanity is learning lessons, but the awful price is appalling. May we learn them for all time!

Suppose we had a conference that just "happened"? No, I guess you wouldn't care to go. Honest, now, can you think of anything worth while that was not planned thoughtfully and carefully by some one? Speak up!

How about your own Christian Endeavor meeting? Do you just "happen" to have a good thought to give? Do you "happen" to have special music? If you do have, you may be sure some one has put thought and plans into the meeting. Yes, the most successful planning is that which sinks out of sight and you never suspect its presence until some one calls your attention to it.

Now while you're thinking about it, why not purpose in your heart certain things? Think it over and be the man or woman, the boy or the girl God intended you to be!

#### QUESTIONS AND SUGGESTIONS

Was there but one Micawber?

Does your wishbone take the place of your backbone?

How can the backbone be developed?

What have I done to make this meeting a success? What might I have done to make this meeting a success?

Mention some Bible characters controlled by a great purpose.

Have I a definite purpose? If not, why not?

What should be our supreme purpose in life?

A CLUSTER OF QUOTATIONS FROM THE ENDEAVORER'S DAILY COMPANION

Could the multitude of failures which are recorded every day be thoroughly examined, it would be found that a great proportion of them have resulted from a want of nerve just at the moment when an unwavering sight and steady pull would have accomplished the object.—*Anon.*

Voices are crying from the ruins of Tyre,  
From Karnak and the stones of Babylon,  
Saying, "We raised our pillars on self-desire,  
And so perish from the large gaze of the sun."  
—*Edwin Markham.*

A man's master passion determines his character and achievement. Columbus' passion was discovery; Napoleon's, to conquer; Livingstone's, to open up Africa.—*Don O. Shelton.*

Riverside, Cal.

July 11, 1917.

### LITTLE THINGS

ALICE LOOFBORO

Read by Miss Christina Babcock, at Exeland, Wis., at the Young People's Hour of the Semi-annual Meeting, June 24, 1917

The world is made up of little things. Our lives are really little things. One breath less and life ceases. A match is small, but it may guide many across a dangerous passage, or it may destroy millions. A word is a little thing, yet many lives have been lost by just one word. Also, one word has been the means of bringing many people into the Christian life.

What are we going to do with the small things that are in our care? Are we helping others by our words and little deeds of kindness, or are our words and deeds causing them to stumble and fall?

Nearly every one has talents. Some have greater talents than others. But whether they are great or small we should use them to help those who are not blessed as we are.

Robert Browning says: "All service ranks the same with God. There is no last or first."

Here is a story of a young man who desired to be a great singer. After a few years' careful studying this young man had advanced so far in music that he went to Europe to study with the great musicians

of the world. Returning to his country he settled in Chicago, and was widely sought as a teacher of the rich children and as a singer in great gatherings. But when he was asked to lead the singing and make the music delightful in a small church, he refused, saying he could not afford to do so. "Better is a little with righteousness than great revenues without right."

We can not all be great or noted men or women, but we all have some work to do, even though it may be very humble. Christ humbled himself to wash his disciples' feet. Ought not we to humble ourselves to "wash one another's feet?"

If we are faithful to our little everyday tasks, greater and higher tasks will be given us to do. Certainly we can all try to make our blessings and talents worth while, by doing the "little things," from which "greater things" will grow.

### SALEM COLLEGE NOTES

Dr. Clark speaks before Educational Convention at the University Summer School

PRESIDENT C. B. CLARK spent July 13 at Morgantown. The occasion was the 15th Educational Conference given under the direction of the Summer School of West Virginia University. The meetings were largely attended and were held in Commencement Hall.

President Clark gave a ten-minute talk on "Private and Denominational School Certificates" which follows:

THE private and denominational schools, as such, have no separate, distinct certificates peculiar to this class of educational institutions. The law of the State, however, defines their rights in this respect. Graduates of these institutions shall be entitled to the regular certificates, identical with those issued to graduates of state institutions when in the judgment of the state board of education the kind and quality of work done in the denominational college is equivalent to that done in state institutions. This paper therefore can deal only with the relations existing between the denominational colleges and the state agencies of certification. During the nine years since this law was put on our statutes, a portion of the denominational colleges have undertaken to meet the conditions and receive the benefits of this law

The relations sustained between the parties concerned have on the whole been very gratifying. It has been a period of standardization and, consequently, of mutual patience and co-operative effort. We believe the results have more than justified the wisdom of the law. The need for trained teachers is increasingly imperative, and because the denominational colleges have considerably added to the number of trained teachers within the State, while they have helped to diminish the number of untrained, we believe these institutions are proving themselves an educational asset in providing increased training for the teachers of the State. It is hoped as time passes that, on both sides of this relation, we shall have increasing regard each for the other. We are not ruthless competitors, but complementary functions to a common cause.

Observation and reflection teach us the agencies that minister to this result, none is so essential and vital as the teacher. If the teacher is deficient in a stimulating personality, or the requisite scientific and pedagogical preparation, he is a danger to the State and a menace to the welfare of its children and youth. If, on the contrary, the teacher is a vitalizing force, soundly and scientifically equipped for his profession, he is an individual of first importance to the nation.

If this be true, and we believe no one who has put serious thought on the matter will doubt it, it is easy to admit the gravity of the responsibility which attends the licensing or certificating of teachers.

As a representative of the denominational colleges, I am here to say that the heads of these institutions entertain no meager sense of the responsibility attending this serious problem. We are in the State to serve and to help. We are here to co-operate and to facilitate the common cause of human betterment as expressed in and through the forces of education. With a view therefore to promoting these ends, we herewith offer a few suggestions. These suggestions are made sincerely and frankly, and invite criticism of the same kind.

**F**IRST, I do not believe we are sufficiently well acquainted with each other in our aims and purposes. Our understanding is often too remote. Too often we are working without a clear appreciation of the intent and good will of the other. To put

it constructively, I think it would be a fine thing if the state superintendent or the state board of education would once a year, or such a matter, invite us presidents of these denominational colleges into a round-table conference where we might talk things over freely, asking and answering inquiries. I confess that during the past six or eight years I have often been in doubt regarding the plans of the board, though I do not say the responsibility for my ignorance rests with the board. We denominational school men have not been as actively in touch with the State as we should have been. Not infrequently have I been at state meetings finding myself the only representative of institutions of this class. So my first suggestion in the matter of promoting better understanding is a conference of heads as often as is desirable.

Surely none of the denominational colleges claim to run ideal normal schools. Probably there are none in the State, but we may nevertheless counsel each other, thus benefiting all. I would even like to suggest that sometime there should be a joint conference between the heads of the state-owned normal institutions, and those of the denominational colleges. All will agree that the standard of requirements for certification for the two types of institutions should be approximately the same. A conference would help us to find how near alike, or unlike, our standards, are.

**S**ECOND, I raise the question whether or not we may not be too technical and academic in our certificating process. The testing, it seems to us, is still too exclusively of academic attainments. As we see it, not enough consideration is given the physical and social fitness of the applicant. Why should not every qualified teacher be required to hold a certificate of good health. Qualities of personality too, it would seem, should not be secondary to scholastic fitness. Such tests as the average school board or principal applies to these qualities are little removed from crude guesses or superficial observations. Has not the time come in the pedagogical development of the State when more discriminating methods and tests should be applied to young people in preparation for teaching, that those who are by nature better qualified for other vocations or professions may discover their unfitness for teaching before they shall have

given so much time to such training? In the teaching profession, personality is surely not less valuable than scholastic attainment. What can be done to encourage larger consideration of these fundamental and essential teacher qualifications?

**T**HIRD, we would raise the question whether or not persons who give promise of making good teachers should not be admitted to the normal course on presentation of 16 units of academic work, regardless of the subject offered, but always within reason of course. There are many roads to culture. There may be danger of making a god of efficiency. We should remember Germany, and be warned. Art, and ethics, and religion help to make the full life, and may save us from stumbling over the rock of materialism. Why should not music and other art subjects including training in the art of teaching, receive encouragement by a definite assignment of credit? Or better still, why should not more extended requirements in these directions be made a part of every teacher's equipment? Would it not result in the enrichment of student experience, and so promote the safety of society and the State? At least in some of these qualities of culture our denominational schools should excel, as our state institutions should excel, in industrial training.

**F**OURTH, during the nine years in which this law has been in operation, our work as institutions has been recognized only in rendering the complete record of individual students, including both academic and professional work. If this practice is necessary for a full understanding of our work, all well and good. I am sure we are ready to contribute to meet this requirement, if it possesses a value in proportion to its cost. It does however entail a very large amount of labor on the part of our registrars; and to some, at least, it seems unnecessary. Would not the annual inspection of our academic work suffice to pass on its quality and should not a statement from the institution that such work was successfully completed be sufficient for the passing of academic courses? This would save an immense amount of labor and especially at a busy time of the year.

The professional work should doubtless be reported in detail. The object of this suggestion is simply to save labor, nothing

more, and if in this or any other suggestion herein offered, my judgment has gone astray, I hope I shall be forgiven.

I close as I began: we are here to co-operate in the cause of social salvation through education.

What can you counsel and advise us that will help to this end?

Reported by A. F. G.

#### WANTED—A MAN

MRS. M. L. W. ENNIS

Wanted a man, cried Ezekiel, Isaiah,  
And down through ages the cry ringeth still;  
Wanted a man to come out in the open,  
Spring into the breach and the widening gap fill.

Wanted a lad with a heart true and tender,  
Whose ear is attuned to the small voice within;  
Who will hie to the brook, will seek out a smooth pebble,  
And straightway lay low the Goliath of sin.

Wanted a man, for the sheep a vine Shepherd;  
Lo, they wander afar, and they perish with cold.

Wanted a man who the darkness and danger  
Will brave and will bring them safe back to the fold.

Ay, wanted a man who courageous, unswerving,  
Will bare his right arm and leap into the fray,  
Who will champion the cause of the weak, the despairing,  
One who trusteth his Leader forever and aye.

Wanted a man for the watchers are weary,  
The night is far spent and they sleep, every one;  
The foe is alert, his is wary and cruel—  
Wanted a man who will spike his last gun.

Wanted a man on the watchtower; for morning  
It cometh apace, that the sages foretold.  
Full soon the old earth will put on her new vesture,  
Full soon will burst on us that era of gold.

Wanted a man—lo, he cometh the Bridegroom,  
All shining his raiment, all starry his crown;  
The mansions prepared for his birth, they are ready,  
In the clouds of the heavens her Lord cometh down.

O Daughter of Zion, arise and put on thee  
Thy beautiful garments, so spotless and fair;  
Go forth with the maids to the gales of the morning—  
Thy Lord behold, he awaiteth thee there

Ho, the hills clap their hands! ho, the stars sing together!  
Thy watching, thy waiting, thy weeping is o'er;  
To the breast that was pierced, he will clasp thee forever,  
Inexpressible bliss shall be thine evermore.

## CHILDREN'S PAGE

### HELPING UNCLE SAM

ALICE ANNETTE LARKIN

Billy Jones and Bobby Smith  
And little Tony Brown,  
Phil and Ted and Dick and Fred,  
Yes, all the boys in town,  
Armed with shovels, hoes and rakes,  
Are starting out to work;  
Not a lad of them would deign  
Or dare to be a shirk.

Such a merry group of them! Such a jolly crew!  
Why such scurry of feet? Oh, I thought you  
knew  
That into each sunny hour each one tries to cram  
Honest work to prove that he is helping Uncle  
Sam.

Betty Bly and Polly Prince  
And little Sally Brown,  
Ruth and Nell and May and Dell,  
Yes, all the girls in town,  
Armed with needles, thread and pins,  
Are starting out to work;  
Not a lass of them would deign  
Or dare to be a shirk.

Such a merry group of them! Such a happy crew!  
Why such hurrying of hands? Oh, I thought  
you knew  
That into each sunny hour each one tries to cram  
Honest work to prove that she is helping Uncle  
Sam.

Blue, blue skies and singing birds  
And blossoms bright and gay;  
Fields and brooks and shady nooks,  
Can't you hear them say—  
"Put aside your hoes and pins,  
Now's the time for fun?"  
Not a little lad or lass  
Will heed till work is done.

Such a busy group of them! Such a faithful crew!  
Why such haste of hands and feet? My, it's  
time you knew  
That into each sunny hour each day one tries to  
cram  
Honest work to prove that all are helping Uncle  
Sam.

Billy Jones and Bobby Smith  
And little Sally Brown;  
Meadow Brook or Cozy Nook,  
In any other town.  
Armed with shovels, hoes or rakes,  
It may be pails or pans;  
Needles, thread and even pins,  
Or hammers, seeds and cans;

Such a merry group of them! Such a trusty crew!  
Each one finds somewhere a task little folks  
can do;  
Working in a garden or maybe making jam,  
Busy little boys and girls and lucky Uncle Sam!  
*Ashaway, R. I.*

### "THE WHITE QUEEN OF OKOYONG"\*

Afraid to cross a field because there was a cow in it! What a coward she must have been! Oh, no, she wasn't! Look at her again, in the heart of the African jungle, after a journey by canoe and on foot through dripping underbrush, in such inky darkness that she stumbled and fell again and again, while the screams of night birds and the cries of wild animals were heard on all sides. Why was she there, do you wonder? Because she longed to help the ignorant savages who were living there in ignorance and wickedness and superstition, and she felt that God had called her to live among them. In Scotland she was afraid of a cow, but in Africa she was not afraid of anything. Here is a heroine whose bravery any boy or girl may be proud to imitate—Mary Slessor of Calabar, known to the natives as the White Queen of Okoyong.

If you could have known Mary Slessor—"Ma" Slessor, they called her, the word Ma being the native title they give to women—you would have loved her, even if you had happened to see her first barefooted and bareheaded, with her hair cropped short, and her costume a long straight garment, with a piece of the same material tied around her waist as a sash. That was the way she dressed in the jungle, and as she lived in a mud house with mud floors and and clay furniture, you can see that she did not need any finery. One reason you would have loved her is that she loved children. She was always cuddling babies—especially the little twin babies whom the natives would leave in the jungle to die. They thought twins were accursed by some evil spirit, and were afraid even to feed them; but after years of self-sacrifice and toil, Ma Slessor changed that terrible custom of killing twins, and gave the helpless babies the right to live. That is only one of the things she accomplished. A coward? No, indeed!

Mary Slessor was born in Scotland in 1848, in a poor home. When she was very young she went into the factories to work, and when she was a little older she spent all her spare time helping in a mission. It was in a rough part of the town, and there was a crowd, or "gang" as it was

\*The White Queen of Okoyong. By W. P. Livingstone. George H. Doran Co., New York. Price, net, \$1.

called, of boys, who were determined to break up the services. One night Mary met them outside and they closed in about her, the leader with a piece of lead on the end of a string, which he swung closer and closer to her head. Mary did not flinch, even when the lead almost grazed her, and the boys were so impressed by her courage that they went to the service in a body! One of her most prized possessions in after years was the picture of this leader, grown to manhood, and his attractive family. She had changed his whole life, and he got a good position and became a fine man.

But Mary Slessor had heard of that terrible part of Africa, called Calabar, when she was only a child, and she longed to go there. There were many difficulties in the way, but at last the wish of her heart was gratified and she set foot on African soil. There at first she worked with other missionaries, teaching and preaching, and having people she liked for company. But after a few years she was given what she considered a wonderful opportunity, for which she was grateful, though even to think of doing what she did would frighten most of us. She was allowed to go to the district of Okoyong, the most dangerous and wicked in that region, to act as missionary to the ugly, ignorant, superstitious, cruel natives. Those who watched her go thought she would never come back again.

Think of her alone among savages, whose very natures she must change before she could feel safe! Human lives were sacrificed to the gods by the demon-worshipping natives. Slaves were killed or ill-treated as a matter of course. Children were neglected. There was only one thing that could change that region—and that was what Mary Slessor brought with her—the light of the gospel. She settled down to live her life among savages, believing, as she said, that love would overcome all their wickedness; and as the years passed her belief came true. They grew to love her as she loved them. The little twin babies she rescued from death, and took into her own mud hut to bring up, took care of her as they grew older, and helped her to teach the other natives. The house she lived in, made of mud, with clay furniture, was like that of the natives themselves, with one exception—hers was kept spotlessly clean, and theirs was not. After she had been there

for years some friends sent her a carpet and bed—all this time she had slept on a mud couch, and walked barefoot over the clay floor! She was as happy to receive them as any one could be who had endured such discomforts. Once, when she had to get up early, and had no alarm clock, she tied a rooster to her bed, and was awakened by its crowing at dawn!

The Africans loved her dearly. She helped them when they were ill, she saved them from death, she advised them and loved them, and she settled their bitter disputes and quarrels. Sometimes she scolded, sometimes she coaxed, sometimes she got them in good humor with a funny story, sometimes she reasoned with them. She never once showed fear, even one time when two tribes quarreled and she had to stay all night in the terrifying jungle, alone with the chiefs, who were ready to begin battle with each other at any instant. Outside the ring of firelight where the savages sat that night she could see the gleaming eyes of wild beasts! Yet she kept at the two tribes to settle their quarrel without killing one another, and when morning came she was successful and there was no battle. By and by the British Government, which owns that part of Africa, made her the real head of the region so that she could judge the native disputes, and she was given a medal of honor for her work.

So much happened to her that was interesting that you should read the whole story of her life for yourselves; what we have told you is just like lighting a little candle in the nighttime. It gives enough light to take away some of the darkness, but in order to really understand the bravery and courage and loveableness of Mary Slessor you ought to see the bright light of her whole life. She died on January 13, 1915. But the work she did will never die. She is one of the great missionary heroines, and by her devotion, her beautiful Christianity, her courage, her unselfishness, her love for others, she transformed a region of terrible wickedness into a place of love and beauty.

While sin takes from a man his healthy taste for what is good and his power to loathe evil, it deludes him with the fancy that he still enjoys them. Temptation, when we yield, is succeeded by self-delusion.—*George Adam Smith.*

### CONFERENCE NOTES

Conference will be held with the Plainfield Church, August 21 to 26 inclusive

All mail should be sent care Seventh Day Baptist General Conference, High School, Plainfield, N. J.

The new High School is admirably adapted to our needs and comforts.

The big auditorium is as cool a room as could possibly be secured for the meetings, being shielded from the direct rays of the sun by a corridor and row of class rooms on all sides. Ample provision for rest rooms has been made in the building, and the gymnasium will make a very satisfactory dining room. We are therefore prepared to take care of every one all day long under one roof.

Our little city park is directly in front of the building and will make a very pleasant place for relaxation between services for those who wish to be out of doors.

Please send your names at once either through your pastors or directly to the chairmen of the Hospitality Committee, Mr. and Mrs. W. C. Hubbard, 111 West Fifth Street.

The Commissary Department is glad to be able to announce that in spite of the immense advance in the price of food, they will be able to offer the two meals, dinner and supper, at an advance of only five cents per day over last year. The charge for the dinner will be 50 cents, and for supper 25 cents.

In order to make so satisfactory an arrangement with the caterer it was found necessary to give up the cafeteria supper.

There will therefore be two meals needing waiters. Will all who wish to serve in this capacity and thus secure meal tickets without charge please send their names at once to Mrs. C. P. Titsworth, 1025 Madison Avenue.

#### RAILROAD RATES TO CONFERENCE

In order to secure reduced rates to Conference, our people will have to use the "Summer Tourist Round Trip Tickets", issued by all roads to many points. Ask your local ticket agent and he will route you so as to reach any main line from Canada to Washington, D. C.

All lines from Chicago and East sell one-half fare tickets to the clergy, or rather, an *excursion* ticket for the regular *one way*

fare. Thus the clerical rate from Chicago to New York and return is \$19.10; from St. Louis \$22.50; from Salem, W. Va., \$13.75; from Alfred, N. Y., \$7.85. Ministers! apply for a clerical permit over your nearest trunk line to New York and secure the one way fare, as above.

For laymen, the Summer Tourist Round Trip rate is \$31.70 from Chicago to New York, over all roads except the Pennsylvania and New York Central which is \$3.30 higher. Tickets good for thirty days, with liberal stop-over privileges. The above points are cited as typical. Rates can be secured from practically every point of our country to New York City.

Plainfield is 24 miles from New York City, on the Central Railroad of New Jersey. The Baltimore and Ohio Railroad and the Philadelphia and Reading also pass through the city, using the same depot. Over fifty trains in each direction run between Plainfield and New York daily, the fare for the round trip being \$1.05. Make your plans to attend Conference, and inquire of the undersigned for further information.

J. Murray Maxson, 1447 W. Monroe St., Chicago, Ill.

William C. Hubbard, 111 West 5th St., Plainfield, N. J.

M. Berkley Davis, Salem, W. Va.

### ONE L. S. K. APPROVES AND HELPS

DEAR FELLOW SABBATH WORKER: It has been in my mind, ever since the *Pulpit* was merged into the RECORDER to write and tell you my approval. In fact, I had been prompted to suggest that very change, but circumstances hindered my writing. It seems a wise step under the stress of high prices of materials that the world, and Sabbath-keepers especially, have to contend with. One L. S. K. of small means, whom I know, who took the *Pulpit* but could not afford the RECORDER, though she often missed its presence, now will have the reading matter of both periodicals, and I presume there are others similarly benefited. This humble woman, living alone over a hundred miles from any Sabbath-keepers except Adventists with whom she can not conscientiously affiliate, has sometime in the past made a donation to the fund that furnished the RECORDER to poor people who could not afford it; and when I first came

### MILTON CHURCH YEAR BOOK—ANNUAL REPORTS

THE Year Book of the Milton (Wis.) Seventh Day Baptist Church is a twelve-page pamphlet containing the annual reports, some of which will interest our readers and we trust be of a source of encouragement to other churches.

The church budget for 1917 amounts to \$2,365.00, and the denominational budget, at the rate of \$3.12½ per member as apportioned by the Conference Board of Finance, amounts to \$856.25 for that church, as shown by the statement in its Year Book. The Sabbath-school report shows that the school has paid nearly \$300 for denominational work and has a balance of \$30.60.

The church has a Philathea class that has raised nearly \$40 for benevolent work; a Benevolent Society that has paid nearly \$290; three "Circles" that have raised something over \$600 for missions, tract work, and educational purposes. There is also a Men's Brotherhood that has done excellent work during the year. The Christian Endeavor societies, including the Intermediate and Junior societies, make good showings in brief reports of their work, and we give in full the reports of the pastor, secretary, and Finance Committee.

EDITOR.

PASTOR'S REPORT.—Another year of busy, happy pastoral work has passed. During the latter half of the year, at the call of the college trustees and by consent of the church, the pastor has taken charge of the campaign to raise the endowment of the college to \$250,000. As no one had been secured to assume his pastoral duties, he has endeavored to shepherd the church at the same time. While the work has been very heavy and the plan far from satisfactory, the people have been very considerate and sympathetic. The work has gone forward with undiminished enthusiasm. The church has been thronged with worshipers each Sabbath. The attendance at the Sabbath eve prayer and conference meeting has been larger than ever, and the meetings full of deep interest.

At the earnest call for volunteers to assist on a pastoral committee, seventeen members of the church put themselves under the pastor's advice for special work, and this work

into communication with the RECORDER I became a recipient of the paper through this woman's generosity, and the editor's good will.

I now gladly enclose \$2.00 which you may apply on the Tract Society's debt. I send it with the hope that the debt may be canceled by the time the Conference year is over. I know two people who are greatly prejudiced against Seventh Day Baptists because of that debt and the system that has permitted it. It is my opinion that the paying of it is more important than any missionary efforts, for wherever the Sabbath truth seeks to gain a foothold, there the sad fact of the debt is sure to leak out with its prejudicial influence. Following my own individual preference I would rather have a RECORDER without any cover of different paper or color, if by going without it the debt might be helped out of existence. The occasional cuts are an expense, I imagine, and my tastes would gladly let these go, if the debt could thereby be diminished. Then perhaps a debt campaign might be commenced for the coming year; hard times prevent the organization of a brief campaign, but one to last till the debt is paid might be effectual, something like this:

(a) Every member of the boards, who has the spending of money, pastor, teacher and leader, take a pledge of economy, be proud of it, and advertise it. Enter the race, and lay aside every impediment. (b) Every Sabbath-keeper, every member of the church who is earning money, take a similar pledge of economy, be proud of it and advertise it among his or her associates. (c) Every one, spender and earner, devote and consecrate anew his or her tithe, and dedicate it with prayer to God for wisdom, a certain part for running expenses of gospel work, and the rest for the debt, *till it is paid*. (d) As the Sabbath cause is more important than Christian Endeavor, Belgian Relief, Red Cross, Liberty Loan, etc., restrain gifts to those calls till God's blessing of prosperity rests upon this Sabbath work again. Now is the time for concentration of attention and of resources. It is a reconstructive period, with signs indicating victory ahead. (e) When out of debt, *keep out forever*.

God knows I am glad when I can devote any energy Sabbathward! so much goes Sundayward.

AN L. S. K.

will continue through the coming year in consultation with the temporary pastors in charge. The spirit of those who have taken up this mission has been an inspiration to the pastor and he prays that the movement may be a continual suggestion that we are all called to be kind, friendly and social; to have a watch care over others, especially those who are sick, lonely, neglected, discouraged or caught in the clutch of evil forces; and to win souls for the Master. All of us who are followers of Jesus have "come to seek and save that which was lost."

LESTER C. RANDOLPH.

**SECRETARY'S REPORT.**—While the report of your secretary does not show a numerical gain in membership the reports of auxiliary organizations indicate a healthy activity in many lines of endeavor. The number received into our church by baptism during the year is eight; by letter or profession, eleven—total nineteen. We have lost by death seven, and have dismissed by letter or disfellowship seventeen—total twenty-four, making a loss in membership of five members.

Our total membership is 418—292 resident and 126 non-resident.

Your secretary takes this opportunity to suggest that if each individual member will assume the responsibilities to which all are pledged the year 1917 will show not only a gain in numerical strength but an increase in moral, social and spiritual uplift throughout this entire community.

Beginning January 1, 1917, our pastor began his leave of absence for a year, while in the employ of the college. During this year, therefore, there rests upon the laity a double responsibility for carrying forward the work of our beloved church.

W. K. DAVIS,  
Secretary.

**CHURCH FINANCES.**—For some years the church and society had felt the need of some more systematic way or a more substantial business method of carrying on its finances. Various methods were discussed, from time to time, in Finance Committee meetings, and in the regular meetings of the church and society, for at this time there were two organizations, viz., the Seventh Day Baptist Church of Milton

and the Milton Seventh Day Baptist Society. But after some three years of deliberation and investigation of legislative enactments, the Joint Committee appointed by the two organizations for that purpose presented to the two bodies the legal form of a charter uniting the two organizations into one to be known as the Milton Seventh Day Baptist Church, which charter was adopted by a joint meeting of the Seventh Day Baptist Church of Milton and the Milton Seventh Day Baptist Society, the Seventh Day Baptist Society surrendering its charter and transferring to the Milton Seventh Day Baptist Church all properties held and sustained by it as said chartered society.

During the investigation and maturing of the foregoing organization, the Finance Committee decided to recommend to the new organization, at its first meeting, in January, 1915, the apportionment plan by which to raise the finances for carrying on the church work.

The following is the appeal presented by the then Finance Committee, to and adopted by that body, and with but very few exceptions it has been heartily endorsed and entered into by the membership and those associated therewith.

Dear Brother—Sister.....  
Your apportionment for the year 19... is \$.....

If you have not already adopted the envelope system will you not kindly do so, paying weekly, if possible, to make the income as uniform as possible to meet the expenses as they come.

B. I. Jeffrey, Chairman, F. T. Coon, J. H. Coon, C. E. Crandall, N. W. Crosley, C. A. Emerson, J. Dwight Clarke, Finance Committee.

The form of the Finance Committee's appeal to us is as follows:

To the Members of the Milton Seventh Day Baptist Church and Society:

DEAR BROTHERS AND SISTERS:

This is our church home. We would not do without it. Through it our blessings are many. A moderate financial expense for its existence is unavoidable. Our numbers are large. With the assistance of all it is burden to none. In union there is strength. Should only a part bear responsibility, render financial assistance, it becomes a burden to the few; a large body becomes weak; the unity is broken, its usefulness is impaired, a deficit ensues. God's blessings to us all are far more than the bare necessities of our existence. His cup runneth over.

Our maintenance of this church, even financially, in cheerfully paying its running expenses,

(Continued on page 192)

**OUR WEEKLY SERMON**

**SABBATH AND SUNDAY**

REV. WILLARD D. BURDICK

Scripture Lesson: Psalm 119: 121-144.

Text: "The sabbath made for man."

Mark 2: 27.

The crowning act of God in creation was the making of man in his own image, after his likeness. God planned to make man, and this included God's plan for man down through the ages. The way of the cross was not an afterthought in the mind of God when Adam sinned, but the Lamb was "slain from the foundation of the world." This plan for man included the Scripture which should be given "for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." According to this plan the Holy Spirit was sent us, and Jesus Christ established his church. But the first of all the things mentioned in the Bible as given to man to help him to live properly was the Sabbath Day. Jesus said, "The sabbath was made for man."

God saw in the beginning that man needed the Sabbath. Man needs the Sabbath as much today as he did when God gave it to him in Eden. Down through the ages it has been one of the most effective aids in the divine economy for the betterment of mankind. Dare you think that man—any man—can drop the Sabbath out of his life and remain the man that he would be had he kept the Sabbath in harmony with the plan of God for his life? Can you imagine the continuance of the church of Christ without the Sabbath? Or can one day answer the purpose of God in his plan for man as well as another?

The great majority of people accept the first day of the week as the rest day for the Christian Church, but the minority—Jews, Seventh Day Baptists, Seventh Day Adventists, and Church of God people,—believes that the last day of the week is to continue through all time as the Sabbath that God made for man.

Let us consider the reasons why these days came to be regarded as sacred, and

came to be accepted by Christian people as rest and worship days. What marked them as different from other days, and so brought them into the Christian Church?

WHAT BROUGHT SUNDAY INTO THE CHURCH? Nowhere in the Bible is it declared that the first day of the week, Sunday, or the "Lord's Day", was made for man.

I will quote from Sunday writers in support of this statement. J. J. Taylor, in "The Sabbatic Question," says, "The Lord's Day is not sanctified by any specific command or by any inevitable inference. In all the New Testament there is no hint or suggestion of a legal obligation binding any man, whether saint or sinner, to observe the day."

Dr. A. C. McGiffert, in "The Apostolic Age,"—"Thus the special observance of the Lord's Day, which had become established in the second century, may have begun in the very earliest period. We have no command upon the subject in the writings of the apostles or in the literature of the apostolic age."

The Encyclopedia Britannica (Art., "Sabbath") after calling attention to the arguments usually mentioned in support of Sunday-keeping, says, "Still, it must be owned that these passages are not sufficient to prove the apostolic institution of the Lord's day, or even the actual observance of it."

We must look elsewhere than in the Bible to find the reasons why Sunday came into the church.

Sunday a marked day before it came into the Christian Church.

Before the post-apostolic writers mention that Sunday had any significance as a worship day it was marked by Sun-worshippers as the day dedicated to the worship of the sun.

Sun-worship is universally regarded as the most ancient form of pagan worship. It was the religion of many peoples. All through the history of God's people as given in the Old Testament we see how Baal worship antagonized the worship of Jehovah. What might not God have done for humanity in Old Testament times had Israel left Sun-worship alone and clung to the pure worship of the living God!

When Paul went with the gospel to Rome he found this same Sun-worship strongly entrenched there, and in a short time it re-

newed the old struggle with the worship of Jehovah.

Up to this time—and for years after this—we do not find that Sunday had any significance in the Christian Church, but we do find that the day was observed as a worship day by the Sun-worshippers.

“Long before Christ was born, the weekly Sunday was celebrated by thousands of pagans, and it was celebrated by their children, converted or unconverted, throughout the first four centuries of Christendom. This statement is not one of those rash generalizations which have often been made by the enemies of Christianity who wrote reckless books about the ‘sixteen crucified saviors,’ etc. It rests on the recent thorough and accurate investigations of Franz Cumont, the distinguished Belgian scholar, whose monumental labors have now been critically inspected by the world’s archaeologists for twelve years. The statement with which this section begins will hardly be disputed by any eminent critic of Cumont” (“Spiritual Sabbatism,” p. 129).

Dr. Potter wrote, “The people of Western Asia from their earliest history had been worshipers of the sun and observers of this day” (*Sabbath Outlook*, 1885, p. 144).

Dr. Crafts says, “The ancient nations, all but the Jews, devoted the first day of the week to what was at first the chief symbol of God and the chief god, the sun, calling it Sunday—which the missionaries of the cross would find was already regarded sacred as the ‘venerable day of the sun,’ in the Roman Empire and other nations to which they were sent” (“The Sabbath for Man”).

*History shows us that the great distinguishing mark of Sunday was that it was the worship day of Sun-worshippers.*

*The assumption that the resurrection was on Sunday.*

A second reason why Sunday is generally regarded as different from other days of the week is because of the *assumption* that Jesus rose from the dead on the first day of the week, and that for this reason it is to take the place of the Sabbath of the Old Testament.

The large majority of Sunday-keeping people base their argument for Sunday observance on this *assumption*.

“Christ took the Sabbath into the grave

with him and brought the Lord’s Day out of the grave with him on the resurrection morn” (“Sunday the World’s Rest Day”).

Dr. Bernard Drachman in this same book speaks of the “first day of the week, the supposed day of the resurrection of Jesus” (p. 519).

Morris Jastrow, professor of Semitic languages in the University of Pennsylvania, in the book “Hebrew and Babylonian Traditions”, says, “Christianity, after wavering some time, settled upon the ‘the Lord’s Day’—the day of the traditional resurrection—as the day of rest” (p. 193).

Without doubt this belief that Sunday was the day of the resurrection had much to do in distinguishing the day in the Christian Church. But there are two things that should be remembered by those who are keeping the day for this reason: (1) There is no Bible evidence that the resurrection on Sunday would change the day of the Sabbath from the seventh day that God blessed and sanctified, the day of the fourth commandment, the day that Jesus kept. (2) The Christian Church has not been agreed, and probably never will be agreed that the resurrection was on the first day of the week.

W. Lancelot Holland, in his book “Bunyan’s Sabbatic Blunders,” says, “It is true that Christ appeared on the first day, after his resurrection. It can not be certainly proved that he actually rose from the dead on the first day, since Matthew tells us that, ‘late on the Sabbath,’—two Maries came to see the sepulcher, and found it empty.”

Prof. W. C. Whitford, in “First Day of the Week in the New Testament,” says, “We do not know indeed that our Savior arose from the dead on the morning that the tomb was found empty. It is just as plausible to suppose indeed that he arose the night before.”

Who can be satisfied to rest so important a question as a change of *the day of the Sabbath* on the *assumption* that Jesus rose from the dead on the first day of the week?

*Sunday marked by the Roman Catholic Church.*

Sunday came into the church during those post-apostolic years when pagan religions so affected the Christian Church that the Roman Catholic Church came into existence, and so it is a child of the Roman Catholic Church.

This is claimed by the Roman Catholics.

The title page of a booklet made up of four editorials from the *Catholic Mirror* of Baltimore has the following, “The Christian Sabbath the Genuine Offspring of the Union of the Holy Spirit, and the Catholic Church, His Spouse. The Claims of Protestantism to Any Part Therein Proved to be Groundless, Self-contradictory and Suicidal.”

This is admitted by some Protestants.

Edward T. Hiscox, in an address before a Baptist Ministers’ meeting in New York City, said, “Of course I do know that Sunday did come into early Christian history as a religious day, as we learn from the Christian fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the Sun-god, when adopted and sanctified by the papal apostolate and bequeathed as a sacred legacy to Protestants.”

*Sunday comes to us, not enforced by a “Thus saith the Lord,” but by imperial decrees and human legislation.*

The first Sunday legislation was that by Constantine, who on March 7, 321 A. D., issued the following Sunday law: “Let all judges, and all city people, and all tradesmen, rest upon the venerable day of the sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields, since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines, hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost.”

This edict was most helpful in establishing Sunday in the church.

Much other human legislation has been brought to bear upon the people down through the centuries to force them to give up keeping the Bible Sabbath and to keep Sunday.

In all of the history of Sunday in the Christian Church we can not find evidence that it comes to us from God. The words of our Savior, “The sabbath was made for man”, were not spoken of Sunday.

THE DISTINGUISHING CHARACTERISTICS OF THE SABBATH DAY

And now let us consider some of the things that made the seventh day different from other days of the week.

(1) “And on the seventh day God ended his work which he had made; and he rested

on the seventh day from all his work which he had made.

“And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

No other day of the week has such a distinguishing mark as this. Surely, “The sabbath was made for man.”

(2) In the midst of the moral law is the commandment to remember the Sabbath—the seventh day of the week—and keep it holy. As long as the commandments of God shall stand, so long the seventh day will be separated from the other days of the week as the “sabbath of the Lord thy God.”

(3) The seventh day was kept by Christ and his disciples as the Sabbath. This is proved by their practices and their declarations. Jesus said, “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” And Paul said, twenty seven years after the resurrection of Jesus Christ, “Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.”

That Christ and his disciples kept the Sabbath is affirmed by the *Sunday School Times* in these words, “Christ was scrupulously careful in Sabbath-observance, though he had some needed lessons to teach as to how God would and would not have the day observed. Both he and his disciples observed the day by public worship, ‘as their custom was.’”

(4) History tells us that the worship day of Sun-worshippers was the first day of the week, Sunday, the “venerable day of the sun.”

The Bible tells us that the rest and worship day given by God to those chosen to be his own peculiar people was the seventh day of the week, God’s “holy day”. For many centuries this Jewish nation, scattered among the nations of earth, has worshiped the one true and living God, the Creator of the universe, on the *seventh day of the week*. This has continually made the Sabbath different from other days of the week.

(5) But down through the centuries since New Testament times others than Jews have kept the Sabbath Day.

Rev. Peter Ainslee, in “Sunday the



World's Rest Day", says, "Consequently for some time both days were observed in the church—the seventh as a memorial of creation and the first in memory of the resurrection."

The Council of Laodicea, about A. D. 350, passed a decree saying, "It is not proper for Christians to Judaize and cease from labor on the Sabbath, but they ought to work on that day, and put especial honor on the Lord's Day as Christians. If any be found Judaizing let him be anathematized."

Taylor says, "Early Christians never confounded the Sabbath and the Lord's Day. For five hundred years after Christ the distinction between the two, so clearly marked in the Scriptures, was strictly maintained."

Even through the Dark Ages there were Sabbath-keepers, known by different names, as Waldenses, Albigenses, Nazarenes, etc. Erasmus wrote that in the early period of the Reformation there were Sabbatarians in Bohemia.

During the days of the Reformation the Sabbath question was a live one, but in the English Reformation it commanded even greater attention.

Three hundred years ago Seventh Day Baptist churches began to be established in England. During those early years there were Sabbath-keepers of great influence in that nation, and there were some of international fame.

Not long after the Pilgrims landed at Plymouth a Seventh Day Baptist came to the colony, and in 1672 a Seventh Day Baptist church was organized at Newport, R. I. People accepted the Sabbath as the years passed by, and other churches were organized. Many of us are descendants of the early Sabbath-keepers in Rhode Island, Connecticut, and New Jersey. They left us a rich heritage as Sabbath-keepers.

*Sabbath-keeping Christians down through the centuries have marked the seventh day of the week as the rest day given man by God.*

It seems to me that the things that gave Sunday its place in the Christian Church are not such as will insure for it a lasting continuance as the rest and worship day of those who profess to be governed by the Bible in matters of faith and practice. The day has not obtained its place on grounds that are satisfying to the truth-seeker.

On the other hand the Sabbath does not come to us through paganized or Roman Catholic channels, enforced by human laws, but rather from the Creator, and was made by him for man.

We need the Sabbath today. We need to stop every seventh day, on the holy Sabbath Day, and worship God, and think of other things than pleasures, business, and war.

And we need to keep the Sabbath better. We are not realizing as much good from the day and its privileges as God would have us gain. It was made for man,—for his physical, moral and spiritual good.

What does the Sabbath mean to you? Are you using it simply for physical rest and social pleasure? Are you trying to get as little out of it as you possibly can? Are you going to give it up when you can obtain a little better job from a financial point of view?

Hold yourself, by the help of God hold yourself to the course in life that God in his Word directs that you follow! Don't take a backward step! Don't do that which you know is wrong! Ever hold this in mind, "The sabbath was made for man",—for *you* and for *me*!

#### Sabbath School. Lesson VIII.—August 18, 1917

FINDING THE BOOK OF THE LAW. 2 Chron. 34: 14-33

Golden Text.—I will not forget thy word. Ps. 119: 16.

#### DAILY READINGS

Aug. 12—2 Chron. 34: 14-21. Finding the Book of the Law

Aug. 13—2 Kings 22: 14-20. The Law Confirmed

Aug. 14—2 Kings 23: 1-14. The Covenant Established

Aug. 15—2 Kings 23: 15-25. The Law Enforced

Aug. 16—Deut. 6: 1-9. Love Toward God

Aug. 17—Matt. 22: 34-40. The Highest Law.

Aug. 18—Matt. 7: 21-27. Hearing and Doing

(For Lesson Notes, see *Helping Hand*)

#### KEEPING AT IT

A soft finger can wear away stone! No matter how hard it is. But it must keep at it. The strong man, Sandow, began taking exercise because he was a frail child. Demosthenes, the world's greatest orator, couldn't speak at first without being laughed at.

Home, in one form and another, is the great object of life.—*J. C. Holland.*

## HOME NEWS

BATTLE CREEK, MICH.—Again we report, hopefully, the "activities" of our church, for the encouragement, if possible, of others "of like faith and practice."

Five were baptized recently, one of whom comes as a Sabbath convert under much trial and great overcoming. Fifteen were added to our membership on last communion Sabbath in July. Of course the most of these come from other churches to settle here,—as it is said, "Robbing Peter to pay Paul." It certainly is sad for any church to lose the immediate help and presence of active members, though it may be our gain.

The arrival of Rev. H. N. Jordan in our midst to take his place as a leading factor in the religious and social welfare of the sanitarium will be more than that, as it will also be a great influence and help in our church and society. He is entering heartily into his work and his reception there seems a joyous welcome; he is already winning many hearts.

We are pleased also to have (an extended visit we trust) the presence of Rev. Calvert W. Threlkeld, the father of our pastor's wife, with us. It is a great joy also to him as he has for so many years been deprived of the society of his brethren in the ministry and his own people.

Meetings have been in progress at Augusta, a few miles distant, conducted by Evangelist D. B. Coon and his able assistants, the Glee Club from Milton. These will be reported by them in due time. It is very difficult for Battle Creek friends to attend and assist, as the trains make their return so late at night. A large company went out in automobiles recently and the Glee Club of our church, joining with the Milton Club, made music that greatly pleased the Augusta people. There has been much rainy weather, which must have interfered with the attendance there.

The United States Government has established its cantonment here for all soldiers from Wisconsin and Michigan, which will be in the neighborhood of 35,000 to 40,000 troops. It is estimated that at least \$25,000,000 will be spent in this arrangement in grounds and buildings, etc.

Already extensive buildings have been erected, special cantonment cars are now running and the streets are daily "sprinkled" with men in uniform, reminding us that we are in the throes of war, the end of which is not known. The city of Battle Creek with the government is making every effort to keep vice at a distance and save our soldiers from the snares that always come about a camp. Soldiers already report the temptress stalking abroad. Battle Creek is "dry" and that is one great safety.

Our Brotherhood is taking a vacation until fall in view of so much in progress here and the short evenings. Very interesting and profitable meetings had been held.

The Fourth of July church picnic at Gogucac Lake and on the grounds of the Villa, a large cottage with five acres controlled by the sanitarium, was largely attended. The afternoon was spent in the usual games of ball, and manly sports, conversation, boating, bathing, and a general good time, making the heart cheerful and cementing the bonds of fraternal union. About us were other picnics while the park had its thousands and a balloon ascension as some of the attractions. But the Villa is private grounds, and family reunions and picnics are held here by permission. This season the Villa is in charge of Elvan H. Clarke of the sanitarium laboratories. The Villa is a three-story cottage with many rooms and a veranda, screened, about seventy feet long and twenty wide and facing the lake. Down an embankment about three rods we come to the edge of the lake. This is a great resort, with a steamer, gas launches, sail and row boats, and cottages thick around the lake.

If the city churches have half as many in their Sunday congregations as flock to the lake for boating, dancing, balloon ascension, merry-go-rounds, roller coasters, roller skating and other amusements, they are well filled. We surmise, however, that they have some empty pews.

Our church has had fifty additions during this Conference year, and now with one hundred eighty members, twenty-one are non-resident. The church has raised during the year \$1,487, this being an average of over \$8 a member. This hardly seems enough when the tithing system is considered. It may appear well in comparison with the general average among the people

of our churches, but \$8 per member would be a tithe of an income of \$80 a year. We know many are getting from \$400 to \$1,200 a year salary. Probably none have given until "they feel it." And that is true of the vast majority in our denomination. A few have, without doubt. It does not look well when people say that they give more to sustain Sunday enterprises than to our own. How would it appear in print for the reporter to say: "I give my neighbors more than I give for my own family; if I did not, some of them would suffer"? And while I do that, my own is suffering for lack of means to meet its obligations. And yet in towns of probably one thousand and more observers of the First Day and one Seventh-day family, the Sabbath-keeper gives more to sustain what the one thousand are morally bound to sustain, than he gives to a suffering cause represented by his own people. That is not loyalty to the cause of God, and your reporter holds himself responsible for this statement. There is more than one way to "deny the faith." Seventh-day Baptists who represent a great principle will die when a considerable portion act on the principle of giving more to build up Sunday churches than their own.

This may not be Battle Creek Home News. Call it a "rider" as Congressmen do when they amend bills to get in something foreign to the real object of the bill. Oh, yes, the Battle Creek Church has done well. We were not trying to discourage any. Only, we must not praise ourselves too much.

REPORTER.

NORTH LOUP, NEB.—The men and boys responded nobly to the invitation to attend the Father and Son service. There were three hundred ten at the morning services, and about one hundred fifty of the number were men and boys. They filled the south section of the auditorium and about half of the north section. We are sure these special services add to the interest in the work of the church and are glad they are held. We would like to suggest that in the near future several of the men give short talks in the morning—talks along practical lines—along lines in which they are interested. We wonder if the pastor would not enjoy sitting in a pew and watching the men in his congregation run the meeting. The ser-

**THE SABBATH RECORDER**

**Theodore L. Gardiner, D. D., Editor**  
**Lucius P. Burch, Business Manager**  
 Entered as second-class matter at Plainfield, N. J.

Terms of Subscription  
 Per year .....\$2.00  
 Per copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

mon Sabbath morning was very much enjoyed by all and so was the choir—entirely women.—*The Loyalist.*

(Continued from page 186)

is no more than its bare necessity. An earthly father is expected to provide for his own whether he really wants to or not. His free full provision in love makes it a benevolent act. He therefore finds joy in working through heat and through cold, through thick and through thin, to make his own happy.

Our church has appointed a finance committee of seven men, who have thought it advisable to apportion the amount expected of each and every church and society member for the bare running expense of the church. This is done because many do not seem to know what is expected of them. Our church has also adopted the weekly envelope system which all are kindly requested to use. No credit on the treasurer's book can be made to members putting in envelopes without names.

A careful record through his envelope system will be made by the treasurer, and at the close of the year, should any possible deficiency arise, the treasurer can readily ascertain who are delinquent.

**A RECIPE**

Wouldst thou be wretched? 'Tis an easy way;  
 Think but of self and self alone, all day;  
 Think of thy pain, thy grief, thy loss, thy care—  
 All that thou hast to do, or feel, or bear.  
 Think of thy good, thy pleasure, or thy gain,  
 Think only of thyself—'twill not be vain.

Wouldst thou be happy? Take an easy way;  
 Think of those round thee—live for them all day.  
 Think of their pain, their loss, their grief, their care;  
 All that they have to do, or feel, or bear;  
 Think of their good, their pleasure, and their gain,  
 Think of those round thee—it will not be vain.

—*Christian Commonwealth.*

**SEVENTH DAY BAPTIST EDUCATION SOCIETY.**  
 President—Rev. W. C. Whitford, Alfred, N. Y.  
 Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.  
 Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.  
 Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.  
 The regular meetings of the Board are held in February, May, August and November, at the call of the President.

**SEVENTH DAY BAPTIST HISTORICAL SOCIETY**  
 (INCORPORATED, 1916)  
 President—Corliss F. Randolph, Newark, N. J.  
 Recording Secretary—Asa F. Randolph, Plainfield, N. J.  
 Treasurer—Frank J. Hubbard, Plainfield, N. J.  
 Advisory Committee—William L. Burdick, Chairman; Arthur E. Main, William C. Whitford, Alfred, N. Y.; Willard D. Burdick, Milton, Wis.; George W. Post, Chicago, Ill.; Walton H. Ingham, Fort Wayne, Ind.; Samuel B. Bond, Salem, W. Va.; Theodore L. Gardiner, Plainfield, N. J.; George Benjamin Utter, Westerly, R. I.; Corliss F. Randolph, ex-officio, Newark, N. J.

**BOARD OF FINANCE.**  
 President—Grant W. Davis, Milton, Wis.  
 Secretary—Allen B. West, Milton Junction, Wis.  
 Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.  
 Directors—Frank Hill, Ashaway, R. I.; Dr. H. L. Hulett, Bolivar, N. Y.; Allen B. West, Milton Junction, Wis.; Orra S. Rogers, Plainfield, N. J.; Wm. K. Davis, Milton, Wis.; Wm. M. Davis, Chicago, Ill.; Grant W. Davis, Milton, Wis.; Winfield S. Bonham, Shiloh, N. J.; Walton H. Ingham, Fort Wayne, Ind.; A. S. Maxson, Milton Junction, Wis.; A. B. Kenyon, Alfred, N. Y.; George W. Post, Chicago, Ill.; Dr. George E. Coon, Milton Junction, Wis.

**SABBATH SCHOOL BOARD.**  
 President—Prof. Alfred E. Whitford, Milton, Wis.  
 Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.  
 Treasurer—W. H. Greenman, Milton Junction, Wis.  
 Vice-Presidents—Rev. George B. Shaw, Ashaway, R. I.; Rev. W. D. Burdick, Milton, Wis.; Roy F. Randolph, New Milton, W. Va.; Rev. Walter L. Greene, Andover, N. Y.; Rev. R. J. Severance, Riverside, Cal.; Rev. T. J. Van Horn, Gentry, Ark.; Rev. A. L. Davis, North Loup, Neb.; Rev. A. Clyde Ebert, Adams Center, N. Y.  
 Trustees—Prof. A. E. Whitford, Milton, Wis.; Dr. A. L. Burdick, Janesville, Wis.; W. H. Greenman, Milton Junction, Wis.; Grant W. Davis, Milton, Wis.; Mrs. Mabel C. Sayre, Albion, Wis.; Rev. L. C. Randolph, Milton, Wis.; E. M. Holston, Milton Junction, Wis.; R. Vernon Hurley, Milton, Wis.; Dr. G. E. Crosley, Milton, Wis.; Prof. D. N. Inglis, Milton, Wis.; Mrs. J. H. Babcock, Milton, Wis.; Dr. J. M. Babcock, Milton, Wis.; George M. Ellis, Milton, Wis.; Allen B. West, Milton Junction, Wis.; Rev. Wm. C. Whitford, Alfred, N. Y.  
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

**WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE**  
 President—Mrs. A. B. West, Milton Junction, Wis.  
 Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.; Mrs. Nettie West, Salem, W. Va.  
 Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.  
 Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.  
 Treasurer—Mrs. A. E. Whitford, Milton, Wis.  
 Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.  
 Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.  
 Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.  
 Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.  
 Secretary, Western Association—Mrs. Lucy A. Wells, Friendship, N. Y.  
 Secretary, Southwestern Association—Mrs. R. J. Mills, Hammond, La.  
 Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.  
 Secretary, Pacific Coast Association—Mrs. N. O. Moore, Riverside, Cal.

**YOUNG PEOPLE'S EXECUTIVE BOARD**  
 President—Rev. H. N. Jordan, Milton Junction, Wis.  
 Vice-Presidents—Emma Rogers, Grand Rapids, Wis.; Clifford Burdick, Milton, Wis.; Verna Foster, Milton, Wis.; G. Wayland Coon, Milton Junction, Wis.; Harry Talbot, Milton, Wis.; Marion Ingham, Fort Wayne, Ind.  
 Recording Secretary—Miss Beulah Greenman, Milton Junction, Wis.  
 Corresponding Secretary—Miss Minnie Godfrey, Walworth, Wis.  
 Treasurer—Prof. L. H. Stringer, Milton, Wis.  
 Trustee of United Society—Rev. Wm. L. Burdick, Alfred, N. Y.  
 Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Homer, N. Y.  
 Junior Superintendent—Mrs. W. D. Burdick, Milton, Wis.  
 Intermediate Superintendent—Carrol West, Mitchell, S. Dak.  
 Field Secretaries—Miss Edna Burdick, Dunellen, N. J.; Miss Ethlyn Davis, Leonardsville, N. Y.; Miss Mabel Jordan, Nile, N. Y.; Mrs. L. E. Babcock, Battle Creek, Mich.; Rev. A. L. Davis, North Loup, Neb.; Mrs. Orville Bond, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Miss Mary Brown, Riverside, Cal.

**BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT**  
 President—Mr. Ira B. Crandall, Westerly, R. I.  
 Recording Secretary—Mr. Frank Hill, Ashaway, R. I.  
 Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.  
 Advisory Committee—All members of the Missionary Committee in each of the Associations.  
 The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.  
 The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.  
 The Associational Secretaries will be the working force of the Board in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.  
 All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

Plainfield, N. J.

**AMERICAN SABBATH TRACT SOCIETY PUBLISHING HOUSE**  
 REPORTS, BOOKLETS, ADVERTISING MATTER AND ALL KINDS OF PRINTING AND PUBLISHING  
 The Recorder Press Babcock Building  
**WILLIAM MAXSON STILLMAN,**  
 COUNSELLOR-AT-LAW  
 Supreme Court Commissioner, etc.  
 Alfred, N. Y.

**ALFRED THEOLOGICAL SEMINARY.**  
 Catalogue sent upon request.  
**FREE CIRCULATING LIBRARY**  
 Catalogue sent upon request  
 Address, Alfred Theological Seminary.  
**BIBLE STUDIES ON THE SABBATH QUESTION.**  
 In paper, postpaid, 25 cents; in cloth, 50 cents.  
 Address, Alfred Theological Seminary.

**THE TWENTIETH CENTURY ENDOWMENT FUND.**  
 For the joint benefit of Salem, Milton, and Alfred. The Seventh Day Baptist Education Society solicits gifts and bequests.  
 New York City

**HERBERT G. WHIPPLE,**  
 COUNSELLOR-AT-LAW.  
 220 Broadway, St. Paul Building.

**HARRY W. PRENTICE, D. D. S.,**  
 "THE NORTHPORT,"  
 76 West 103d Street.

Chicago, Ill.

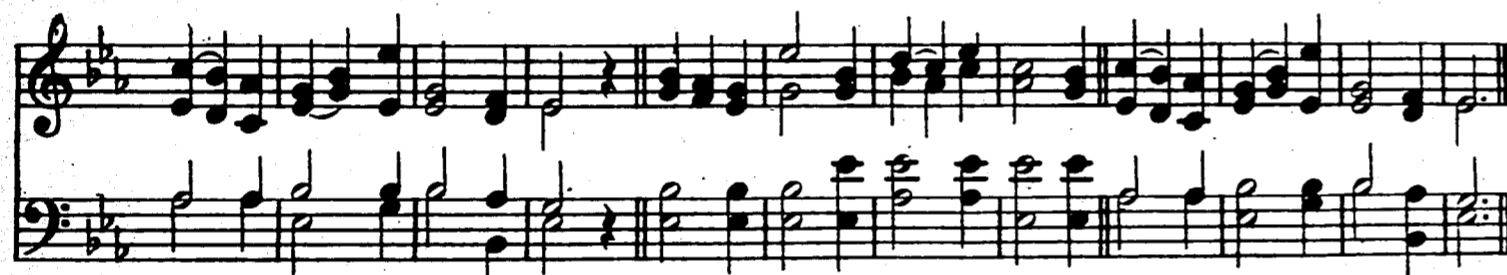
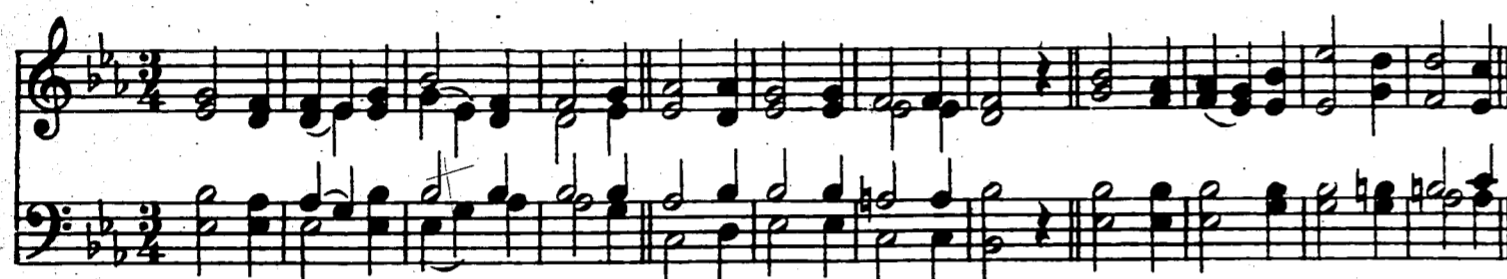
**BENJAMIN F. LANGWORTHY,**  
 ATTORNEY AND COUNSELLOR-AT-LAW  
 1140 First Nat'l Bank Building, Phone Central 360

# New Sabbath Hymn

By MARY A. STILLMAN

**T**HIS new hymn by Miss Mary A. Stillman has been published by the American Sabbath Tract Society, and is printed on good quality of magazine paper in a size suitable to paste into your hymn books. This hymn, "Sabbath Eve," or the companion hymn, "The Sabbath" by Miss Stillman, can be obtained ready for mounting in hymn books for 85 cents for the first hundred of each, and 15 cents for each additional hundred.

Mary Alice Stillman SABBATH EVE James Stillman



Now our weekly toil is ended;  
 Shades of evening drawing nigh,  
 Falling like a benediction  
 From the altar of the sky,  
 Bring the Sabbath, blessed Sabbath,  
 Precious gift from God on high.

Let us lay aside each burden,  
 Put all thought of care away.  
 We may claim a Father's blessing  
 When His children meet to pray  
 On the Sabbath, blessed Sabbath,  
 Sacred and most holy day.

Father, grant us now Thy favor,  
 Keep us safe throughout the night;  
 May we feel Thy presence near us  
 When we waken with the light,  
 On the Sabbath, blessed Sabbath,  
 Day most precious in Thy sight.

Address the

**American Sabbath Tract Society**  
**Babcock Building** **Plainfield, New Jersey**

# The Sabbath Recorder

Truth never dies. The ages come and go,  
 The mountains wear away, the seas retire;  
 Destruction lays earth's mighty cities low,  
 And empires, states, and dynasties expire;  
 But, caught and handed onward by the wise,  
 Truth never dies.

Though unreceived and scoffed at through the years,  
 Though made the butt of ridicule and jest,  
 Though held aloft for mockery and jeers,  
 Denied by those of transient power possessed,  
 Insulted by the insolence of lies—  
 Truth never dies.

It answers not, it does not take offense;  
 But with a mighty silence bides its time,  
 As some great cliff that braves the elements  
 And lifts through all the storms its head sublime  
 And never dies.

As rests the sphinx amid Egyptian sands,  
 As loom on high the snowy peak and crest,  
 As firm and patient as Gibraltar stands,  
 So truth, unwearied, waits the era blest  
 When men shall turn to it with great surprise.  
 Truth never dies. —Unidentified.

—CONTENTS—

Editorial.—Installation Services at Plainfield.—Responsibilities of Pulpit and Pew.—A Big Lift on the Debt.—Making Pastors Free From Worldly Cares.—Pleasant Memories of Brother Lucky.—A Bone Dry Resolution by Congress of 1777.—Debt Statement .....	193-195	Iowa Yearly Meeting.....	208
How I Spent Christmas.....	196	Woman's Work.—The Ladies' Aid (poetry).—Another Point of View.—Workers' Exchange .....	209
Sabbath Reform.—Can a Christian Pay Homage to Baal and Be Loyal to Jehovah? .....	198	Young People's Work.—"Love Thy Neighbor" .....	211
Centennial of the Church at Adams Center, N. Y.....	199	Now I Lay Me Down to Sleep (poetry) .....	112
History of the Seventh Day Baptist Church of Adams Center, N. Y.....	199	Children's Page.—Who Made the Garden? (poetry).—When the Clock Told the Story.....	213
Elder James Summerbell.....	203	Come to the Southeastern Association Sabbath School.—A Strong School.—"In Working Order."—Minutes of Sabbath School Board Meeting.—Minutes of Adjourned Meeting of Sabbath School Board.—Lesson for August 25, 1917.....	215-217
Northwestern Association.....	203	Home News .....	217
Missions.—Reasons Why Foreign Missionaries Should Be Exempted From the Selective Draft for Military Service .....	204	Our Weekly Sermon.—Evil Communications .....	218-222
Conference Notes .....	205	Marriages .....	223
Christian Theophilus Lucky.....	206	Deaths .....	223
		Resolutions of Respect.....	224